REPORT

OF THE

JUBILEE YEAR

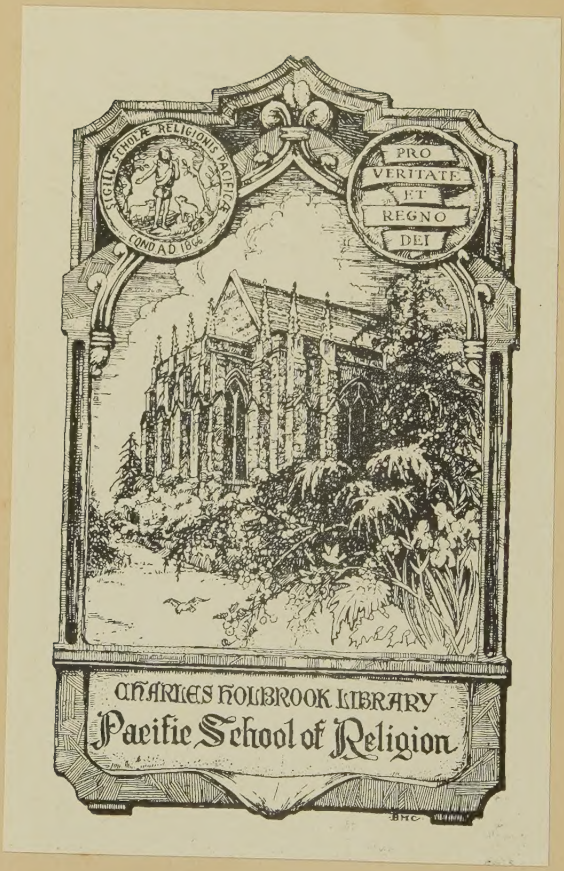
OF THE

Foochow Mission

OF THE

A. B. C. F. M.

1896.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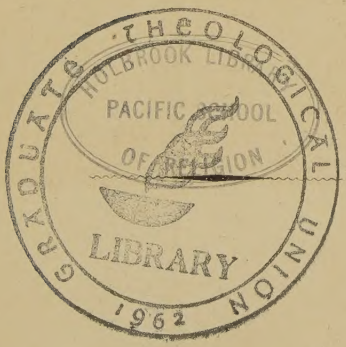

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THE FOOCHOW MISSION.

Introduction.

THIS Report for 1896-7 commemorates the jubilee of the Foochow Mission! Fifty years ago January 2nd, 1847, the first missionaries came to Foochow, China. It took one hundred and seventy-five days in sailing vessels for these early missionaries to make the journey from New York to Foochow—via Cape Horn. They waited for years in Siam before they could even enter the Middle Kingdom, and then their faith was tested for ten years without a convert. Their work was to patiently sow the seed, day by day, by the highway and the river banks, in the hovel and the hall. Then the Lord sent the rain and the sun and the dew, and one by one the seed germinated. One by one the elect heard His voice and came out on the Lord's side. Chapels began to spring up. Then came children of Christian parents, and finally grandchildren. "The wind bloweth where it listeth; we can hear the sound of it, but cannot tell whence it cometh, or whither it goeth. So is every one that is born of the Spirit." To-day we see thousands of Christians in scattered groups far and near. We cannot trace the influence of sermon, or chance word, or tract, or kind deed, that caused any one of them to seek salvation; much less can we know the goodness of God that gave them power to be born again.

We cannot trace the wind of the tree tops in its further flight; no more can we foresee the influence of the Church of To-day on the Kingdom of To-morrow. But faith comes to our aid, and in perfect trust we can do each day's labor, waiting for His glorious appearing, knowing that in His own good time "every knee shall bow . . . and every tongue confess that Jesus Christ is Lord." Fifty years ago!—It seems a long time, but how quickly past! Fifty years to come! How far distant, but quickly passing! What it will mean for China no man can tell. Let us labor and watch and pray. It may be a remnant that is to be saved, it may be that right here in China is destined to be the grandest manifestation of God's redeeming grace that the world has yet seen. God knows. We can

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To-day we rejoice in the great things that the Lord has already done. The publication of this Report is for the purpose that you may have knowledge of the work already accomplished, rejoice with us and plan with us for the future ; that you may pray for us and with us for our converts ; that some who read it may consecrate their lives to service with us in the Foochow Mission.

The Jubilee Annual Meeting of the Native Church was held November 7–15, 1896. The Jubilee of the Missionaries was held January 2–6, 1897. The statistics are correct to March 31st, 1897. The picture of the missionaries was taken on Mr. Hartwell's seventieth birthday, December 19th, 1895. Beginning on the left in the rear are Mrs. Peet, Mr. Beard, Mrs. Kinnear, Mrs. Beard, Dr. Kinnear, Mr. Peet, Mrs. Gardner, Dr. Nieberg-Goddard, Mr. Gardner. In the middle row are Miss Woodhull, Dr. Whitney, the late Mrs. Walker, Mr. and Mrs. Hartwell, Mr. Walker, Mrs. Whitney, Dr. Woodhull. In front are Miss Chittenden, Mr. Goddard, Mrs. Hubbard, Miss Newton and Dr. Bliss. Mr. Hubbard is the only one who was on the field at the time that is not in the picture. In the group of the men, the pastors are seated in the second row from the front, beginning with the fourth man from the left, Pastor Ling of the city church, Ling of Geu-cio church, Ding of Ha-buo-ga church, Ciong of Ing-hok and Lau and Ling of Diong-loh field. The third man from the left in this same row is Deacon Sing, a teacher in the Scientific Institute and the third and oldest living Christian to be baptised in Foochow. The rest are preachers, colporteurs and teachers.

In the group of women, in the front row the second from the left is the kindergarten teacher, the next the matron in the woman's school, then come three wives of pastors and three of the teachers in the Girls' High School. The others are Bible women, wives of preachers, students in hospital and woman's school. The Map shows the relative size and location of the different stations of the Mission. Particular attention is called to that of Shao-wu. In all that vast region, as large as the State of Maine and unlimited toward the west, the American Board missionaries are the only ones at work, and of them there are but three men and one wife. Of these, the health of one is broken down to such an extent that he returned to America, and it is doubtful if he can ever do up-country touring again, even if he returns to Foochow. Two of the other three have been in service for seven years, and are waiting to be relieved that they may have a vacation in a year or two. Do you wonder that we are praying for two ordained missionaries with their wives, an ordained physician and two single ladies for this field. Perhaps the Lord is calling you for this very work. Just as urgent,

also, is the call for another man for evangelistic work in Foochow and for four young ladies to work among the women in Diong-loh, Ing-hok, Po-na-sang and Foochow. As General Devans said in a wonderful plea for volunteers during the Civil War, "I do not say to you, go, but come." We do not urge you to go, but do plead with you to come and share with us in the harvest.

DWIGHT GODDARD,
Committee on Publication.

FORMER MISSIONARIES.

Names.	Date of Arrival.	Date of Departure.
Rev. Stephen Johnson	1847	1852
Mrs. Caroline (Selmer) Johnson	1849	1852
Rev. Lyman B. Peet	1847	1871
Mrs. Rebecca C. Peet	1847	*1856
Rev. Seneca Cummings	1848	1855
Mrs. Abbie M. Cummings	1848	1855
Rev. Caleb C. Baldwin	1848	1895
Mrs. Harriet F. Baldwin	1848	1895
Rev. William L. Richards	1848	*1850
Rev. Justus Doolittle	1850	1864
Mrs. Sophia A. Doolittle	1850	*1856
Mrs. Lucy E. Doolittle	1859	1864
Mrs. Lucy E. Hartwell	1853	*1883
Rev. Simeon F. Woodin	1860	1895
Mrs. Sarah L. Woodin	1860	1895
Miss Jane S. Peet	1867	1868
Miss Adelia M. Payson	1869	1879
Dauphin W. Osgood, M.D.	1870	*1880
Mrs. Helen M. Osgood	1870	1881
Mrs. E. A. (Claghorn) Walker	1872	*1896
Rev. Josiah B. Blakely	1874	1880
Mrs. Isabella Blakely	1874	1880
Miss Alice B. Harris	1882	1884
Miss Emily S. Hartwell	1884	1887
Mrs. H. Jennie Kinnear	1889	*1892

* Died on the field.

MEMBERS OF THE MISSION.

Address—Foochow, China.

Names.	Date of Arrival.	Stations.
Rev. Charles Hartwell	1853	City.
Mrs. H. L. (Peet) Hartwell	1859	„
Rev. Joseph E. Walker	1872	Absent in America.
Henry T. Whitney, M.D.	1877	Pagoda Anchorage.
Mrs. Lurie A. Whitney	1877	„ „
Miss Ella J. Newton	1878	Po-na-sang.
Miss Elsie M. Garretson	1884	Absent in America.
Rev. Geo. H. Hubbard	1884	Pagoda Anchorage.
Mrs. Ellen L. Hubbard	1884	„ „
Kate C. Woodhull, M.D.	1884	Absent in America.
Miss Hannah C. Woodhull	1884	„ „ „
Miss Caroline (Koener) Peet	1887	City.
Rev. Lyman P. Peet	1888	„
Rev. G. Milton Gardner	1889	Shao-wu.
Mrs. Mary D. Gardner	1889	„
Hardman N. Kinnear, M.D.	1889	Absent in America.
Edward L. Bliss, M.D.	1892	Shao-wu.
Mrs. Ellen J. Kinnear	1893	Absent in America.
Miss Caroline E. Chittenden	1893	City
Mrs. F. E. (Nieberg) Goddard, M.D.	1893	„
Rev. Dwight Goddard	1894	„
Rev. Willard L. Beard	1894	Po-na-sang.
Mrs. Ellen L. K. Beard	1894	„
Miss Emily S. Hartwell	1896	City.

Historical Sketch.

THE Foochow Mission was commenced by the Rev. Stephen Johnson and Rev. and Mrs. L. B. Peet. They had labored previously in Siam, the former twelve and the latter persons six years among the Chinese who had immigrated thither from the region of Amoy and who spoke the Amoy language. Mr. Johnson landed at Foochow on 2nd January, 1847, and Mr. and Mrs. Peet on 7th September of the same year. They were able at once to begin the distribution of books and tracts in the book language prepared by others and themselves, but were obliged to learn a new spoken language—one not previously learned by Protestant missionaries—before they were able to preach.

Foochow was one of the five ports first opened by treaty to commerce and the residence of missionaries. They found it an important field. Although at first by treaty rights their labors were restricted to a circuit with a radius of about thirty miles, within such a limit they found a population probably of three million people. The place also was comparatively salubrious and noted for its fine scenery. Mr. Mott, at the time of the Y. M. C. A. Convention, held here last October, told the present writer that in his travels around the world, in his estimation, he had seen no city more beautifully situated than Foochow, excepting Stockholm. The people, however, though comparatively literary, were found to be proud, high spirited and disinclined to receive instruction from foreigners.

The way in which the Mission has been reinforced by foreign laborers, can be learned from the list of members and dates of their arrivals already given, but a few words may be of additional interest. In 1848 the Mission was strongly reinforced by the arrival of five persons from America. In 1849 a Swedish lady, who had taught at Ningpo, joined the Mission as Mrs. Johnson. In 1850 two more workers came from the United States, and in 1853 two others. But the depleting of the missionary force had already begun. In 1851 the Rev. William L. Richards, a son of Rev. William Richards, of the Hawaiian Islands, died at sea on his way to America. Near the end of 1852, on account of his failing health, Mr. and Mrs. Johnson left for U. S., and in 1856 Mrs. Doolittle and Mrs. Peet died at Foochow, and the Rev. Seneca Cummings died in America.

While therefore in 1850 for a few months there were eleven members of the Mission, men and women, on the ground, in 1858 there were only three persons in the field, and the number for both the Foochow and Shao-wu fields never again rose to eleven until the arrival of Mr. and Mrs. Blakely in 1874. Since then the number of workers has increased, but it has often been and is now quite inadequate to meet the demands of the work. Some of the forty-eight persons who have been connected with the Mission during the past fifty years, for various reasons, have filled but short terms of service, but others have been permitted to labor many years in the field, and the average term of service has been quite good. In this Jubilee year of the Mission there have been fifteen men and women at the Foochow city, Foochow suburbs and Pagoda Anchorage stations, and three at Shao-wu.

At first all the missionaries lived on the island in the river between the bridges, and the Chinese would have been glad to restrict their residence to that locality. But in 1849 Mr. Cummings succeeded in renting premises on the south bank of the river, where he built a house. In 1850 Mr. Richards, after a great deal of trouble, rented premises at Po-na-sang, in the large suburb north of the river, and a little over a mile from the city gate. There two houses were erected, one of which is still occupied as a missionary residence. After the opening of the port to the tea trade, from 1853 and onwards, the Mission houses on the island and the one on the south side of the river, were sold to foreign merchants, and more suitable locations were sought elsewhere. In 1861 land was secured inside the city proper, on which two houses were built. In 1876 premises were first secured for a mission residence at Shao-wu, two hundred and fifty miles up the river. Previous to this, for two years or more, chapels had been rented at two other places connected with this station and occupied by the native helpers from Foochow. In 1890 a house was purchased at Pagoda Anchorage, which was first occupied as a mission residence by Mr. Hubbard in 1891. The Chang-loh district, with its three to five hundred thousand people, is adjacent to and connected with this station. Work was begun at Chang-loh city by the Mission in 1862. This district and the Yung-fuh district have, by agreement with the other missions, been left for our Mission to evangelize. Work was begun by Mr. Woodin in the latter district or county in 1865, and Mr. Goddard is hoping to occupy it as a resident station soon.

The first baptism connected with the mission occurred in 1856, when Mr. Doolittle baptized the Chinese teacher employed in his boarding-school. In 1857 six more were baptized—the wife of the teacher just mentioned, four pupils and a second teacher in the

school. Of these the first church was formed at the suburbs station. Since then there has been a gradual but steady growth in the native membership. In 1866 twelve members were received to the church, and the whole number reported was sixty-four. In 1876 fifteen were added by baptism, and the whole number of members reported was one hundred and seventy-one. In 1886 thirty-four were added to the churches, and the total of members was three hundred and thirty-four. In 1896 the number of members received has been five hundred and thirty-eight, and the total membership is fourteen hundred and forty. In 1866 the Mission reported five native preachers and four other helpers. At present there are three native pastors wholly supported by their churches, four other ordained men partly supported by their churches, thirty-three unordained preachers, twenty-eight theological students, ten Christian medical students, eighty-seven Christian teachers in boarding and day-schools and thirty-three colporteurs, Bible women booksellers and other helpers.

Medical work for the Mission was begun by Dr. D. W. Osgood, who arrived at Foochow in January, 1870. Although sent out especially to aid in opening work in the interior, after visiting Yen-ping, Shao-wu and Kien-ming prefectural cities and other cities of less importance, without finding a good opening at the time, he located at Foochow, and succeeded in opening the Po-na-sang hospital at the suburbs station. Dr. H. T. Whitney arrived in 1877, and opened medical work at Shao-wu. He has since engaged in this work at Foochow suburbs and at Pagoda Anchorage. Dr. Kate C. Woodhull arrived in 1884, and opened our medical work for women and children in Foochow city. These physicians have been succeeded and aided in their work respectively by Dr. H. N. Kinnear in the suburbs, Dr. E. L. Bliss at Shao-wu and Dr. Nieberg-Goddard in Foochow city.

Education has received a good share of attention by the Mission from the beginning. Messrs. Johnson, Peet, Baldwin, Cummings and Doolittle, and Mrs. Cummings and Mrs. Doolittle opened day-schools as soon as they were able to accomplish it, to which they gave most careful supervision. In 1854 Mr. Doolittle opened a boarding-school for boys, and Mrs. Doolittle took three girls as boarding pupils under her special care. Subsequently there were breaks in continuity in the boarding-schools. The boys' boarding-school was started again inside the city by Mr. Woodin, and subsequently it was in charge of Messrs. Baldwin and Hartwell till 1889. In 1890 Mr. Peet took charge of it, and in 1891 introduced an English department, since which time it has grown to be the present Banyan City Institute with its one hundred and forty students. The Girls' Boarding-school, started again by Mrs.

Baldwin, was afterwards in charge of Miss Payson till early in 1879. Since then, under the charge of Misses Newton and Garretson, it has developed into a school of ninety pupils. The day-schools have been fostered by nearly all the members of the Mission, but more especially by Mrs. Baldwin and Miss Chittenden. As to Biblical and theological training of native helpers our first preachers came largely from the Boys' Boarding-school, where they had been thoroughly instructed in Biblical knowledge. These and others were also instructed in special classes, taught by Messrs. Baldwin, Woodin, Hubbard and Hartwell. In 1896 Mr. Beard secured premises for enlargement in this branch of the work, and is laboring to promote it. A boarding-school for educating women was begun at the suburbs station in 1885 by Mrs. H. L. Peet. The next year it was removed to the city, and has been for the most part in charge of Miss H. C. Woodhull. Since her return to U. S. on furlough it has been in charge of Mrs. Dr. Nieberg-Goddard. Station classes for women have been held at the suburbs station in charge of Mrs. Woodin, Miss Newton, Mrs. Kinnear and Mrs. Beard. Kindergarten methods have been introduced somewhat at the city and suburbs stations.

At the Shao-wu station, in the Shao-wu language, the educational work has not advanced so far as at Foochow. But preachers and theological students have been instructed in classes by Messrs. Walker and Gardner; a few boarding pupils have been taught; women have received instruction from the missionary ladies; medical students have been taught by Drs. Whitney and Bliss; and Christian day-schools have been opened at a number of places.

In literary work most of the members of the mission have taken a part. Messrs. L. P. Peet, Baldwin, Doolittle, Woodin and Hartwell shared in the early tentative translations of portions of the New Testament or of the Old. Messrs. Baldwin and Hartwell were on the committee for a common version of the New Testament, and Messrs. Baldwin and Woodin were on that for the Old Testament. Dr. Baldwin also did a large share in the final revision of the whole Bible. Mr. Walker has prepared portions of the New Testament in the Shao-wu Colloquial, which have been published.

Dr. Baldwin did a large share in the preparation of the "Alphabetic Dictionary in the Foochow Dialect," and Mrs. Baldwin and he prepared the "Manual of the Foochow Dialect."

Members of the Mission have prepared books and tracts in the Book Language, in the Foochow Colloquial and in the Mandarin and Shao-wu Colloquial. Dr. and Mrs. Baldwin, Miss Newton, Mr. Walker and Mr. Hartwell have prepared hymns in the languages used by the Mission. Miss Payson aided in starting the *Child's*

Paper in the Foochow Colloquial in connection with ladies of the Methodist Mission, and Miss Newton, Mrs. Hubbard and others have shared in conducting it. Mr. and Mrs. Hubbard and Mr. and Mrs. L. P. Peet have started the *Banyan City News* in the Romanized Colloquial, and the same persons, for about ten years, have conducted the Romanized Press, and have published Scriptures, books and tracts in this form for use in schools for women and children.

At present all departments of the work are prospering, and although the Mission is straitened in the lack of workers and of funds, the outlook during all the fifty years has never been brighter than it is now.

CHAS. HARTWELL.

Jubilee Annual Meeting.

THE 1896 Annual Meeting of the missionaries with the native pastors, preachers, helpers, teachers and church-members, was held November 10–18, including one day for the Y. P. S. C. E. Convention. The program was a specially full one, as we were celebrating our Mission Jubilee. Fifty years of work being nearly finished we anticipated the full time by only a month and a half, for the first missionary of the A. B. C. F. M. arrived January 2nd, 1847. Our Rev. Stephen Johnson had the honor, also, of being the first *Protestant* missionary to begin work in Foochow. Heaven seemed nearer as we listened to the recital of the deeds of those early missionaries, especially one afternoon, when Mr. Hartwell asked, "Do you believe that those who have passed beyond this present life, have knowledge of what we do here?" and the hearty response from the audience was, "We do."

Yes, there must be reward for patient service. And as we think of Johnson, Peet, Richards, Cummings, Doolittle and their wives, Mrs. Hartwell and Mrs. Baldwin, the pioneers in this field, some early, some lately called home, of their hardships, of their endurance, of their faith, of their love to God and man,—of Mr. Woodin, Dr. Osgood and Mrs. Walker who came later, but have already joined those who "fought the fight of faith," earlier,—we praise God for the lives they were enabled by His grace to live.

From Wednesday to Saturday the morning sessions of the Woman's Meeting were held at the Suburbs Church, while the men's sessions at the same time were in the City Church, Great Peace St. The afternoon general meetings were held at Po-na-sang Compound, where from six hundred to eight hundred gathered daily for a week, to listen intently to all the speakers and to join in the hymns of praise culled from our hymnal of over 200 hymns, which shows the growth of Christianity in fifty years to be infinite in thought if not in number of converts. Yet more impressive was it, when, with heads bowed reverently prayer was offered at the Throne of the Universe, and the assembled company joined heartily in the *Amen!* Forty years ago in all this region there were but half a dozen natives to thus express "the desire of the heart,"—now what a contrast!

Our senior missionary, Mr. Hartwell, saw the first convert baptized, and could testify that the vision of Isaiah was being fulfilled in his life. "A little one has become a thousand," with the assured probability that before another fifty years have rolled by "the small one shall become a strong nation."

As a sketch of the Mission by Mr. Hartwell, and individual reports of the various members, give the substance of the afternoon addresses, it will be the main object of this paper to give some of the good things expressed in the morning sessions.

Like Europe in its early history, China has at length opened her doors to the Gospel,—and why? Because of the patience of missionaries and the many branches of work established by them for the benefit of the people, such as hospitals, schools, relief work in the time of famine,—all these have helped to open the hearts of the people. Again, in cases of real persecution the government defends the Christians. It also is beginning new work in the matter of building ships, rail-roads, forts, colleges, etc. Then, too, the recent war with Japan made the people realize their weakness. Business in China is dull, and the people are poor. Yet it was Christ Himself who said, "Blessed are the poor." Now the people know that the doctrine is good, and hence it is our harvest time. A most important reason is, the earnest cry for the outpouring of the Holy Spirit which has gone up to heaven from the hearts of the many Christians scattered through the country.

"The reasons why so many during the present year have come forward to embrace Christianity."

Mr. Hartwell said: God has special times set for bestowing great blessings. It is now the time for receiving the Holy Spirit in greater measure than ever before. Formerly He had not the material ready to work upon as now.

One of our oldest preachers said: In the early years the miracles made a deep impression upon the hearers. The people are now in expectancy. Let us be on the lookout for what will benefit the people, then they will come more and more to us.

Pastor Ling Bang-ho.

There should be prayer by all the members for God's help. We must not separate and leave new comers out in the cold. It is necessary to go frequently to the homes of enquirers to help them discard idolatry. It will be possible to learn their real motives there and the feeling of the family. We must be careful to teach them what are the ways of the church in purity, love, good works and righteousness. They

How shall we instruct the New Converts?

should be examined carefully with the nearest Christian neighbors present. Enquirers should be taught to go to the nearest church. We must not be deceived by enquirers offering to contribute largely, for such will wait till after they have entered the church and then present their troubles.

There should be a longer period of probation. The truly converted will not be harmed by a little delay in receiving them into the church. Those received should know to pray and keep the Sabbath. If the first received do not set a good example, those that follow will be like them. We are laying the foundations of the Church in China, hence should be exceedingly careful.

DING LONG-GO.

The New Testament teaches us that *those who believe are to be baptized.* For example, there were those who joined at the first Christian Pentecost, and the Ethiopian Eunuch, so all the apostles taught and practiced. But the present time and place are different. We must know what a man's life is. The renewed heart will produce the fruits of the Holy Spirit. It may be necessary to examine some three or four times. There should be, at least, two examinations before administering baptism.

What are satisfactory evidences that persons are proper subjects for baptism?

LING NIK-SING.

It is impossible to prejudge the heart of a man. I wish to have no trouble, but it comes. Men rely upon force, upon the crowd to back them, and church members suffer. There are many public crimes and lawsuits, petty thefts and false accusations. Much money and time are wasted in such cases. The relatives of the Christian cut him off, and thus the door is opened wide for trouble to enter. When in trouble they, of course, turn to helper, pastor and missionary. If we leave them to bear their troubles alone our hearts cannot be at peace. It must be so.

What is the extent of our duty in the lawsuits and troubles of our Church-members?

How shall we defend our church? There must be mutual confidence between leaders and members. We should use the Bible more to explain our position, to teach us how to love our enemies, to do good to them that hate us and to pray for those that despitefully use and persecute us. Believers must suffer persecution. Persecution is the Christian's ladder to heaven. He must ascend the "Hill Difficulty." Without trouble it would be impossible to get rid of the root of wickedness.

How many have prayed for officials as Paul teaches us in Timothy? [Nearly all present raised their hands]. We must not be ever talking about the officials being corrupt, and must not because of a little trouble be ever running to the magistrate. It takes too much time from Bible study and preaching. We must stop where study ends. But continuous yielding will never stop these troubles and bring peace. When it comes to the extreme, missionary, pastor and church member are all in distress. We are like the farmer who has no leisure. There are weeds, worms and weather to guard against. He fears there will be nothing to harvest.

Then if you do for one you must for others. Persecution is worse in the country than in the city. Sharing the ancestral fields, contributions for the idols and theatres occasion a deal of trouble. If we have no church members there will be none to trouble us. But with church members we must bear and share burdens. It is, however, best to elect some of the church members to examine into all cases of trouble. Nine out of ten cases will melt away to nothing with such treatment, and only the important ones will come to the pastor or missionary.

HU MAING-KENG.

Sunday Morning Sermon. I. Cor. 3. By Ciong Ging-beng, Pastor.

"Our annual meeting is of great profit in all its sessions." We should remember the things spoken. If each one is fitted for his work he can accomplish his part. We meet to learn better methods by which to advance the kingdom of Heaven. We must have the help of the Holy Spirit. Oh! for the gifts of the Holy Spirit!

The Corinthians were *depending upon* very *wise teachers*, so quarrels and factions arose. It is for Paul to plant, Apollos to water, but God by His Holy Spirit giveth the increase.

You are God's temple, *be holy*, this is the necessary thing. If not holy, the Holy Spirit will be quenched. Noble men keep company with noble men. If one is to receive the Holy Spirit he must prepare for his coming. The heart must be cleansed. The Chinese heart is like their houses, intolerably filthy; all sorts of animals and vermin are harbored therein.

What is the witness of the Spirit in the heart? Purity, humility, sincerity, the fruits. Gal. vi. 22. We must cry for the Holy Spirit. Humility will cause the church to spread. Pride makes trouble. Look to Jesus, His character, His birth. In His youth humbly doing the Father's business; His meat to do the will of Him that sent Him.

Behold Him! accused, tried, crucified!

Self-support.

The discussion of the subject of Self-support brought forward many interesting thoughts from our native brethren. Scripture read: I Cor., 9th chapter.

Abraham gave a tenth to Melchizedek and Christ paid tribute. Matt. xvii. 24. We are poor, because we do not use God's gifts rightly. We spend beyond our means or use them wrongly. We have never heard of any one becoming poor, because he helped the church too much. It is because of wicked doings that men are poor.

Christ in seeking the lost, began this work. Then the apostles continued the work in Judea, Samaria and Galilee, and afterwards in foreign countries. Beginning at Jerusalem the Gospel has spread till it has reached Foochow. We have churches, but who supports the work? Christ told His disciples it was not necessary to take money in their purses. The laborer is worthy of his hire. But in heathen countries this is at first impossible. Hence the need of foreign missionary societies. We have to thank them for the beginnings of the work. Now we ought to prepare for our own.

What then will be the gain? (1) It will leave the foreign missionary society free to go to other places. If the money is used here they cannot go to new places with it. (2) It will free us from the accusation of our own people that we are followers of Western country doctrines for pay. (3) It will free the Christians in foreign countries from feeling that Chinese Christians are "rice Christians," doubting us as selfish. The merchants vilify Chinese Christians in this very way. (4) If we prepare for these home expenses afterwards we can form foreign missionary societies. The people will see that we are bearing fruit; and thus the Gospel will be more widely preached.

It is profitable for *each one* to give. Three years ago we helped the opium smokers to quit smoking, teaching them in evening meetings and charging each ten cents for oil. At the close we had a balance in hand of 8,000 cash, and used it in starting a school. This was the beginning of work in Cieng-muang and Sa-huong. Mrs. Baldwin said: "This is your school, you should look after it."

The first contributions should be for salaries and afterwards for other expenses. The day is nearing for us to accomplish this. Believers ought to give the food for the soul to their own people. This is the meaning of individual responsibility. Then with one heart we should exert ourselves as men do in battle. The general cannot battle *alone*. We must not be like the Pharisee, whose lips spoke exceedingly well, but who would not lift his little finger tip to help.

The church-members fearing the contributions will not be sufficient to meet expenses, will seek others to become members to

assist them. The church will come together more frequently to discuss these matters, and will seek more earnestly the best methods.

We are causing the vegetarians to wake up and repair their temples. By working diligently we shall become rich, and if faith is great the gifts will be larger. Better not subscribe if you do not pay. If the native Christians support the preacher he has nothing to be ashamed of, and he will be more careful to work for them.

During this session a shipwrecked Corean found his way into the church and presented a written petition for help to return home. The boxes were passed in his behalf and came back loaded with cash sprinkled with dimes and half dimes. He was unable to speak his thanks, but could read the character on the tablets back of the pulpit, namely, the Ten Commandments, Lord's Prayer and Apostle's Creed. He first bowed toward these, then to Mr. Hartwell and afterwards to the audience, thus expressing his thanks as best he could.

The Testimony Meeting conducted by Pastor Ding Cung-sieng, was a precious season,—a time when heart drew near to heart, and we could feel the presence of the Divine Heart in our midst. After a moment of silent prayer by all the audience the leader voiced our petitions and thanks, then gave an invitation to speak as follows:

The Testimony Meeting.

The earlier laborers bore the burden and heat of the day. To-day we rejoice in their labors. Their work excites our gratitude. We should learn of them. The past few days you have had no opportunity to speak. Now you can give us the expression of your heart.

In a brief space of time twenty-two persons took part. Here are some of their thoughts: "We have heard so much we ought to come to some decision now. We must not be like a boy with a tied mouth. We should not be like Peter afraid of a servant. I will bear the cross and follow Jesus. My heart is warm. Each one's part done well will make the completed whole beautiful. 'Young men, awake! Be whole-hearted!' was given in clarion tones. Say the word, do the deed! Be courageous, be careful. The Kingdom of Heaven is near. I am weak, but I want to climb to the top of the mountain. The vegetarians said of Robert Stewart: 'If we kill him, there is no one to follow.' But they were mistaken. The wood of the cross is rough, but I will wear it straight ahead and not pray for a different one. The use of the Jubilee is to teach us young men to be as faithful and earnest as were the first workers. Pray for me, I want to give myself wholly to the work. Our people rejoice in the dragon boat races, but I am glad to pull in Christ's boat. I went to Shao-wu, came home again, and fell away from

Christ. I am glad now to be back again in the fold. Young men, don't do as I did and fall away."

Memorial Service.

Three of our faithful, well-known workers, passed beyond the vail during 1896, to enter upon their everlasting Jubilee—Rev. Simeon F. Woodin, Mrs. Harriet F. Baldwin and Mrs. Adelaide C. Walker.

"Do they know what we are doing? If the repentance of one sinner is reported in Heaven, then the angels surely also make known our work over there, and our former fellow-laborers must rejoice with us."

It was interesting to hear the testimony of the native Christians respecting these dear departed workers: "They went to any one's house. They did not refuse to enter because the house was dirty. They were always ready to speak a good word."

"*Mr. Woodin* embarked for China in 1859, and came *viâ* Cape Horn with Dr. and Mrs. C. C. Baldwin. They were between three and four months on ship board. At that time there were only a few missionaries and Christians here. He was a good student. He established the boys' school in the city. He toured in the My-hok field through all his year of service. He was very patient. He would sit two or three hours, or, if need be, half a day, listening to the Chinese rehearsing their troubles without sign of weariness. He was always glad to hear how all were faring. When thinking intently he had the habit of running his finger through his hair. They could tell thus how anxious he was to give them best advice. He went to many places preaching, even where a road was scarcely to be found. He sometimes had to climb the mountains till the darkness gathered thick about him. He used to say: 'No labor for Christ is lost.' 'Jesus loves me much more than I do myself.' He was gracious in his love. We praise his amiability. Himself a hard student he was ever ready to teach others."

"In 1896 he went to the United States in hopes of renewing his strength and to meet his children after nearly eleven years of separation. But his body was weak from long service, and almost before the loved ones about him knew it, his soul passed without apparent pain to its well-earned reward."

A helper, Cing Hiong, said he himself was intent to go to Formosa, and although Mr. Woodin did not approve he at length acquiesced and gave him a little help. The man, after a month, came back unsuccessful, but Mr. Woodin did not upbraid him. His words were: "Now do the work of Christ your whole life long."

Pastor Ding Long-go spoke: "What Mr. Woodin said was never useless talk. A sentence from him one day became fixed in

my heart and was the occasion of my conversion. It was this: 'Since God's doctrine is so good why will you not accept it?'"

Mr. Woodin and this pastor were the first to visit the upper part of the province. "The Tai-ping rebels were still scattered in the mountains. Mr. Woodin's question was, 'Are you willing to go?' I could talk a little in several dialects, and was strong in body. When we reached Kien-ning city papers were posted against us, saying: 'The foreign devil has come. A Cantonese has led him hither. Seize him first and kill him.' The officials were afraid, and came *incognito*, wearing coolie hats to get a look at us. But Mr. Woodin still pressed on. Some said: 'The foreigner carries pistols.' Others said: 'No.' Mr. Woodin simply said: 'How do you know I do not?' The crowd pressed into the tavern, smashing the tables. We went bravely into the street, selling books till the whole bag was sold out, meantime longing to see a Foochow man. Seeing a boy, who looked like a native of Foochow, we enquired the way to the Yamên. His reply was: 'They are going to kill you, and you enquire the way to the Yamên.' We finally took refuge in a house, although the owner said: 'They will pull my house down if you do not leave.' Nevertheless, we passed the night there, but rose early in the morning to go to the boats, while the crowd was gathering again with beating of gongs and cries, 'Beat them, but do not kill.' Afterwards we went to Shao-wu and explored that region."

Mr. Woodin went everywhere preaching the Gospel, sleeping in lofts as being the best place for the night. He was willing to endure hardness as a good soldier of Jesus Christ.

Visitors.

In one of the afternoon sessions we were glad to welcome among our visitors Bishop and Mrs. Joyce and Rev. G. E. Miner, of the American Methodist Episcopal Church, whose Foochow mission work began the same year as ours; only a little younger, but now of larger growth. Happy, hopeful, earnest and quickening were their words to us, causing us to feel that we are brother laborers under the same Master.

Respectfully submitted,

G. H. Hubbard,

Secretary.

Woman's Annual Meeting.

THE sessions of the Woman's Annual Meeting were held in the forenoons of November 10th–14th in the Church of the Saviour, which proved none too large for the occasion. It was inspiring to see the place filled almost to the doors with women, whose earnest, intelligent faces testified to the Christian life within them,—preachers' wives, school-teachers and unofficial church members who came from what seemed to them a long distance.

One could not but feel specially glad that these women, who so seldom have a chance of meeting with other Christian sisters, could at least once a year get spiritual help and comfort from fellow-workers in this wide field.

Each session opened with a fifteen-minute prayer-meeting, led by different native sisters, then followed the special program for each day.

Reports of Christian work attempted during the past year, came thick and fast, and it was gratifying to see growth in the idea of personal responsibility for the salvation of neighbors and friends. One preacher's wife said: "Last year I had to find my hearers for the Gospel message; this year many women come to my house to listen." "The women are very willing to listen; our lack is in workers and money." Some from the Woman's School voluntarily gave their time to teaching their neighbors to read the Bible in the Romanized Colloquial.

Very earnest were the prayers offered from time to time, confession of sins, renewed consecration and for more workers in this portion of the Lord's vineyard. Not to be forgotten was the prayer in tones of emotion, "Oh! Lord, help us to do great service for Thee, even though we are only women."

The Open Parliament was a new thing to many of the women, yet brought forth discussion on various questions, among others, The best time of a prayer-hour for and with our children; also, How shall mothers train their children to be useful workers in the church.

In regard to the first some thought the "morning watch" was the best time, and so be prepared the better to meet duties and temptations of the day. Yet sometimes it is impossible to secure that particular time; then we can just lift our hearts in a moment's prayer to God and tell Him so, for He does not simply regard what is done, but what is the *purpose* and *desire* of our hearts to do.

2nd. If you can teach your children while yet very young to follow the example of the Child-Jesus, always to do thus, and so because they wish to be like Jesus, then will there be no difficulty in later years about their engaging in all kinds of Christian work for each, and everything will be done "for Jesus' sake."

The Question-box on Friday produced a lively general discussion upon the various questions which had previously been handed in. Some of the points touched upon were :—

Faithfulness in trifles knowing that *God sees.*

Christian uses of the tongue,—to exhort, to teach and to comfort those about us who may be in need.

Let the tongue bear witness to our heathen neighbors that our words in the family circle are flavored with harmony and love.

How shall we show our Christianity in the matter of dress? By not using either paint or powder, which the heathen are very fond of doing; nor by a great display of ornaments; nor by indulging in *long finger-nails,* thus aping the leisure of the lazy class and making it more difficult to properly perform our daily tasks.

The Closing Session Saturday morning was occupied by Miss Newton, who gave us a heart-searching talk on the topic—The Holy Spirit. The question, Have *we* received the Holy Spirit? could not but come with much force to those present, and each one realized as never before, perhaps, the need of a special baptism for her own form of work.

Let those who see our faces, hear our voices and know our daily lives, recognise that we are *sealed* unto Christ ever to be His and to do His work.

Sitting there during that last hour, and listening to the earnest soul-stirring words of the leader, it seemed as if the past three days had been spent in the Court of the Tabernacle, as it were, but now we were in the Holy Place, and no heart could fail of receiving such a spiritual uplift and inspiration as would make her more zealous and faithful through this coming year of work for God and humanity.

Who shall say of how much worth such an Annual Meeting may be to those true Christian women gathered together for a few days of mutual conference upon things spiritual.

Mrs. N. L. P. Hubbard,
Secretary.

Shao-wu Annual Meeting.

THE Annual Meeting of the Shao-wu Station was held December, 1896. We had an excellent meeting, and as many came as were permitted to come. There were perhaps between one and two hundred that were told not to come, as there was no room for them in the chapel. On Saturday there were numbers that went home, fearing that they could not get in to the chapel on the Sabbath. The chapel was crowded every day, but when the Sabbath came there were so many that services could not be held in the chapel, and we adjourned to the yard. Notwithstanding the number that were told not to come, and the number that went home, it was estimated that four hundred were present.

Nearly every preacher from the field reported tens and hundreds of inquirers. I have had letters from Ku San and Iong Keu, telling of a great revival; reports from there confirm it and speak of an advance all along the line. At Chiu-kau-chai land has been donated and a hundred taels or more subscribed to build a chapel. At a place called Kieu-teu a similar amount is being subscribed for the same purpose. At Ku-san five hundred inquirers are reported as definite and three hundred more not quite so. The man whom we expect to send there as preacher, estimates that from three hundred to six hundred taels can be raised there to build a chapel. At another place a man has given a good-sized house for chapel and subscribed ten loads of paddy a year toward the support of a preacher, if we will only send one. An odd thing has occurred near Iong-keu. I plan to give an account of it when I learn all the details. A well-to-do Buddhist priest having heard the Gospel, at once opened his heart and gave a house, which he personally owned, for a chapel.

Our great lack is trained men to put into the centers to teach and prepare the thousands of enquirers that they may be stable and received into the church. It keeps heart, mind and body busy to care for all this great work. There should be at least four clerical missionaries here. Last night it was between twelve and one before I was through with the last Chinaman. This was, however, only a spasmodic affair just after annual meeting. Nine new names have been presented for entrance into the theological school next year. I have not yet dared to answer them, not knowing what we can do, and yet I am afraid to refuse when shepherds are so greatly needed for these thousands.

Most sincerely,

G. MILTON GARDNER.

Fourth Annual Convention of the Fukien Y. P. S. C. E.

THE first Y. P. S. C. E. in China was organized through the instrumentality of Rev. G. H. Hubbard in 1885. The first Endeavorer was Mr. Ling Muk-gek, teacher in the Girls' School. The first convention was held in November, 1893. Seven societies were reported. The second convention was held in November, 1894. Eleven societies were reported. In November, 1895, it was clearly seen that no church in Foochow could accommodate the numbers who would wish to attend. The Endeavorers of the Gen Cio Dong Society arranged to have cotton cloth stretched over a portion of the A. B. C. F. M. compound in the suburbs of Foochow and here was held the third annual convention. It was most enthusiastic and inspiring. 900 persons attended. 587 members were reported. The addresses were full of power. The consecration service at the close gave evidence of the usefulness of the Society in helping the young people to testify for Christ.

November 18th, 1896, the fourth annual convention was held on the same grounds under a tent constructed of bamboo matting, with a seating capacity of over 1,000. Endeavorers and their friends from the Church Missionary Society and the American Board Mission, to the number of 1,200, gathered here from different parts of the province. Nearly 40 brilliant silk banners, with characters in gold, adorned the stage. Three Chinese young ladies presided at the organs; and the singing was led by the President of the Foochow Local Union, Mr. Ling Muk-gek. He also presided at the sessions of the convention.

Reports from 34 societies were read by regularly appointed delegates, who brought their reports carefully written. A literary man attempted to report for his society, but was called down. It was found that the society's delegate was "only a tradesman," and the literary man feared he would not honor his society sufficiently. The tradesman reported for the society. These 34 societies reported 576 active, 501 associate and 135 honorary members. Six junior societies were reported with a membership of 83 active and 91 associate. Missionary offerings during the year had amounted to $29. Eighteen societies in Foochow and the suburbs have a well

organized Union, and are holding meetings regularly once a quarter. At one of the recent meetings the speakers were chosen entirely from working men; teachers, preachers and literary men were happy to listen.

The afternoon session was devoted to addresses and to the consecration service. The Holy Spirit was made the subject of the session. One speaker was a watch-maker, one a clerk, one a pastor and one a missionary. The Foochow Endeavorers cannot be accused of leaving all the speaking for the ministers. Rev. W. Banister, of the Church Missionary Society, spoke very feelingly of the sympathy from all parts of the Christian world at the time of Ku-cheng massacre, and expressed the hope that we might extend our sympathy to the suffering Armenians. Mr. Ding Ming-uong, first assistant in the A. B. C. F. M. Theological Seminary, offered a series of resolutions conveying our sympathy to the Armenians, and urging the intervention of the governments of the United States and Great Britain. A collection was taken and forwarded to the Bible House, Constantinople.

The presence of the Holy Spirit was manifest in the consecration service at the close. The 900 persons present realized that these were sacred moments. Perfect quiet reigned. Prayer, testimony and song followed in rapid succession. At the end of 40 minutes more than three times as many persons had borne witness to the transforming power of the Gospel. Rev. and Mrs. Chas. Hartwell, who forty years ago took part in the service when the first native of Foochow openly confessed Christ, praised God for this army of live, earnest, enthusiastic, working young Christians. 1,386 young people endeavoring to do Christ's will, means more for the future of Christ's Kingdom in Fukien than we at the present time can realize.

W. L. Beard.

Jubilee Meeting of the Missionaries.

ON the afternoon of January 2nd, 1897, the members of the Mission met to commemorate the 50th anniversary of the arrival in Foochow of the first missionary, Rev. Stephen Johnson.

It was a family party. Fifteen adults were present, comprising our entire force from the city, suburbs and Pagoda Anchorage stations; the members from Shao-wu being too far away to meet with us.

Rev. C. Hartwell, whose term of service covers all but five of the fifty years of our Mission history, presided, and, after appropriate opening exercises, gave some interesting reminiscences of early years.

It is difficult for those who have come to China in later times to realize the privations and difficulties and discouragements with which the pioneers were surrounded. The story of the ten long years of waiting for the first convert, stands out in bold relief against the record of 251 new members received to our churches during the last year of the fifty.

We recalled the names of brave men and women who have gone to their reward, and listened to messages from absent ones, extracts from a few of which are given below, and we took time to think how much God has done for us and for His church in Foochow.

The message that touched all hearts most deeply was a poem written by our beloved Mrs. Baldwin, which was found among her papers after her death last July. It was so appropriate that it seemed as if written for the occasion.

We were mutually helped and strengthened by our informal Jubilee, and separated with brighter hopes and stronger courage to enter upon the work of a new half century.

ELLA J. NEWTON.

Extracts from Letters read at the Jubilee Meeting.

January 2nd, 1897.

Dear Brother Hartwell :—

. . . . . Among my first, and perhaps best thoughts, comes that of God's most wonderful providence over our Mission. It would be easy to write a chapter showing their number and directness, though in early years the work seemed so slow, still there were never wanting abundant proofs of the Divine oversight and guidance. We were never at a standstill and never once beat a retreat. It was soon apparent, however, that we must encounter a legion of difficulties in order to secure a minimum of advance or even to hold our own. Of course, you now know all about it. To mention one of such obstacles, take the amazing duplicity of the people, their tergiversations, in which, like the fox they doubled again and again on their track, to throw off the scent of too keen pursuit. The other day I was looking over an old journal, dating from November 3rd, 1847, when we first left our home for the East. We arrived May 7th, 1848, and were soon at work on the language. The journal says about two weeks after that date that I wished to get a Chinese inkstand, and my teacher brought one, for which he asked four dollars. He finally accepted two, when I told him that he might take it back. He probably got a bargain at that. I have reason to think that this old journal could tell worse tales than this, if called upon to yield up its secrets. This single one may suffice as an index to a host of others which would show how the very life has been worried out of us by such woeful experiences.

. . . . . .

Another thought is about our getting the language. A hard job as you all very well know. We had with us at the head of Dong-ciu our good friends of the Methodist Episcopal Mission, Dr. and Mrs. White, Messrs. Collins and Maclay and Mr. and Mrs. Heacock, and there was soon an effort to settle on an English orthography. This, as finally agreed upon, has continued essentially the same to the present time. The principal changes being in the initials and simpler forms of the diacritical points. The subject is alluded to here simply to introduce the thought, the inestimable value of these systems in learning a hard language. These helps to the mastery of such an uncouth tongue (delightful though when you once get hold of it) deserve at least a half hour's notice and thought

during the Jubilee meeting. It is also a matter of devout gratitude to God that during this half century our own and the other missions have carried on the work so persistently. So far as I recollect there was never a hint of giving up in any department. There have been delays and changes, but always with a view of renewed efforts and better hopes under better methods. I think that no figures can do justice to the amount of actual work done with its far-reaching influence in city, town and village throughout the Fookien Province. God has led us on to victory, and we feel sure that the truth of Christ is fixed in its seat of power never to be overthrown. . . . . .

The increasing wisdom and skill in dealing with questions about churches, chapels, schools; about pastors, evangelists, teachers, colporteurs; about inquirers, backsliders, wine drinkers and opium smokers, and in a word, all those experiences relating to a growing and multiform work,—all these give abundant reasons to thank God for the gracious help which has brought our Mission thus far in safety. If I were only with you on this joyous occasion, and called on to make an address, I would perhaps refer to Zech. iv. 10 and xiv. 6, 7. I would say that the prophetic sentences refer to the advance of the Christian church and its grand millennial triumphs. Then I would read the verses as they stand, "For who has despised the day of small things? And it shall come to pass in that day that the light shall not be clear nor dark; but it shall be one day which shall be known to the Lord, not day nor night, but it shall come to pass that at eventime it shall be light." And then I should venture to apply this to our own Foochow work, merely borrowing the sentences for accommodation sake, using preterite and present tenses in place of future, and read thus: Who now despises the day of small things? It came to pass in that earlier day that the light was neither clear nor dark, but there is one day to the Lord, not day nor night, and now it comes to pass that at even time it is light. Does this seem fanciful? By no means. All prophecy, sooner or later, is to become actual history in the little spot called Foochow, as well as throughout the whole world. We believe that the Spirit of God is working mightily to this end, changing the future to preterite and present. Prophecy is being now fulfilled, and poor heathen Foochow is becoming a part of our Lord's glorious inheritance. . . . . .

How gladly would I be with you. If you could only find enough to pay my steamer fare one way, and telegraph one word, "come"!!

Yours sincerely,

C. C. Baldwin.

Dear Friends :—

I've been asked to give some reminiscences of the first days of the Mission of the American Board in Foochow. I do this gladly, for that Mission holds a very tender and affectionate place in my heart. I remember quite well when we welcomed Rev. C. C. and Mrs. Baldwin and Rev. S. Cummings and Mrs. Cummings to Foochow. We lived on the island of Tungcheu, in a house which belonged to a Chinaman, and was partially adapted for our use. Mr. and Mrs. Baldwin lived in a similar house next to ours. The back verandahs of both houses looked on the River Min. The lower part of our house was a large courtyard, and this my dear father used on Sabbath afternoons for a place of worship, and I well remember, as a little girl, being asked by my mother to go to the neighbours living just outside our front door to invite them to come to the service. I would lead an old lady by each hand and show them to a seat near the speaker's table, so they might hear every word spoken. In those early days the missionaries suffered many privations which we know nothing of now. In the matter of food I remember quite well my mother not being able to get beef or even bones for soup from the natives. They refused, saying, "We don't want you here among us; you will bring some great evil upon our households. Our idols will not listen to our prayers, and they will become dumb," etc. There were no banks where we could draw our money for mission work, etc. My father, being treasurer, had to make a long trying journey to Sharp Peak in a small boat and get the money from an opium captain, whose ship was anchored there. At these times my dear mother would spend the whole night in prayer that he might be returned to us in safety. One of the missionaries connected with the Swedish Mission, a Mr. Fast, lost his life while returning with money from the same ship. His boat was boarded by pirates, and he, in trying to defend himself, was pushed overboard and drowned. After this sad event we were very anxious for dear father's safety when returning with money, but the Lord heard my mother's prayers and our childish pleadings; so he never was hurt in any way. So our days went on; in a few years more we were cheered by the arrival of Rev. Justus Doolittle and Mrs. Doolittle and Rev. C. Hartwell and Mrs. Hartwell. It was a very happy day in our home when these friends came to us. Mr. and Mrs. Hartwell at once went to live with Mr. and Mrs. Cummings, and Mr. and Mrs. Doolittle soon went to a house in Po-na-sang, which he had prepared for them. Those of you who reside in Foochow, will remember that the River Min rises to a great height during the spring rains, and sometimes does very great damage to houses built on its banks. One year it rose very rapidly and dislodged a large

raft of timber, which was some distance up the river. My father and I were on the verandah, looking at the rapid current as it swept by our house, when all of a sudden he saw coming down a large raft of heavy timber, and he had just time to grasp my hand, and as he stepped on the threshold of our sitting room the raft struck the verandah with great force, and at once it parted from the house and floated down the river. For a few moments none of us spoke a word; at last my father broke the silence by saying, "Thank God we are all safe." My dear mother was full of sorrow, for in a room built on this verandah she had several boxes containing all our clothing for the winter and all her letters from loved ones far away. Those boxes were all floating down the rapid tide; though not unnoticed, for the Chinese were watching their opportunity to seize the boxes and appropriate the contents. We were able to secure a few of the garments by paying large sums of money for them. The dear letters, though reclaimed from their watery grave, could not be restored; though many plans were tried by dear mother. Those were days of trial and privation, and many were the sad hours passed by those noble pioneers. I can remember as if it were yesterday how my father went daily to the little chapel not far from our home to tell "the old, old story" to a crowd of curious open-mouthed listeners. Rain or sunshine at eleven o'clock in the morning he wended his way thither. The seed then sown did not bear fruit till *ten* long years after, and is *now* bearing fruit which you dear friends are gathering and seeing manifested in the lives of the Christians in your midst. Grand was the bright light which ever shone from the lives of those veterans of Christian truth in that dark place. It gradually influenced the opinions and conduct of the people around, so that in a few years their presence was hailed with joy. Truly there is nothing that will mould the character and make it bright and noble as the love of Christ in the heart. The early days of trial and patient seed-sowing are now bearing rich fruit in the turning of many to love and serve our Master.

The oldest child of the Mission,
J. S. Macgowan.

Dear Friends of the Foochow Mission:—

. . . . . Twenty-two days ago to-day Mrs. Blakely and I sailed from San Francisco on our way to China. The sky was clear, the sea was smooth and our hearts were light. With us on the same steamer, the *Colorado*, were other missionaries of our Board—Rev. and Mrs. J. H. De Forrest, Dr. and Mrs. Adams and Rev. J. H. Neesima, our lamented Japanese brother, all on their

way to Japan. We reached Foochow on December 14th, 1874, with no accident, or serious detention. The *Japan* going out two weeks later than the *Colorado*, was burned when within eight hours of Hongkong. We well remember our first interview with Dr. Baldwin, who even then presented a quite venerable appearance as he met us on the steamer *Yesso* at Pagoda Anchorage. In a few hours we were in the Mission compound at Po-na-sang.

Although permitted to labor but a few years with you we deem it a great privilege to have had the opportunity of forming most pleasant acquaintance with missionaries of our Board, and to some extent with those of the Methodist Mission and the Church Missionary Society. We also have very pleasant remembrances of many of the native helpers and Christians. I think that it was during our first year's residence in China that the first two native pastors were ordained in the Mission—Rev. Nga Nguk-sing and Rev. Ding Long-go. . . . . .

The present year has witnessed the removal by death of three valued workers from the field, with all of whom we were personally acquainted. Our hearts feel sad for you. In February, 1875, I went with Mr. Woodin on a short tour out to Inghsok and back. Then in April and May of the same year with him and Mr. Walker up to Shao-wu-fu and other places, on what was to me a tour full of the most exciting interest. We were gone nearly seven weeks. It did not seem practicable to go up there with our families until the autumn of 1876. So far as we know Mrs. Walker and Mrs. Blakely were the first white women ever seen in the "up river region." Josephine Walker, then between two and three years old, and our Clement, about eight months old, were the first children seen there.

How many trips up and down that river among its rocks and rapids, have since been made by missionaries and their children? We cannot but believe that they were objects of God's protecting care.

After a few weeks in Shao-wu we heard that we were to have a missionary physician for our station. In due time we were glad to welcome Dr. and Mrs. Whitney. Notwithstanding the attainments of native physicians, the Doctor found scope, even in Shao-wu, for the exercise of his medical skill. I remember with gratitude his efforts on behalf of Mrs. Blakely in May, 1879, when she was dangerously sick, and I was away from home. We are glad to hear that God's blessing has been on your labors to a marked degree since we left. I judge that there are, at least, four times as many communicants in your churches as when we left in March, 1880. May God increase you more and more. Chiang-ang the brethren in our name . . . . .

Cordially yours,

J. B. Blakely.

My Dear Friends :—

. . . . . I think so much of the picture of the Foochow Mission in the May *Herald*. I have almost worn it out looking at it. Last evening I read Miss Newton's telegram to the W. B. M. I. It always brings tears to my eyes when I think how much you need help over there.

May God keep you from the horrors of treacherous men. You can imagine how greedily we devour any news from the Foochow Mission and always rejoice with you in the progress of the last few years. If I may be a little personal I will say that Mr. Blakely has never been a well man since he left Shao-wu in 1879, on account of his health. I do not think that he has been as well for the last year and a half as he was before. . . . . .

As you will have so many letters to read at your Jubilee I will not write except to assure you of our love. Yes, I really believe I love the Foochow missionaries, even those I have never seen, better than those of other fields. They seem like my own folks. My parting admonition is, please do not break down.

Mrs. J. B. Blakely.

Dear Friends :—

. . . . . No event, however, stands out more vividly in my mind than that of my arrival at Foochow, January 18th, 1869, so of that I will first speak. I well remember the twinge of home sickness and loneliness as my sturdy chair-bearers jogged along through the crowned thoroughfare between Nan-tai and Po-na-sang amid sights and sounds so strange and unfamiliar, and odors, which to say the least, were not airs from Araby the Blest. This passing home sickness, however, was soon dispelled when the big gate of the Po-na-sang compound swung open and I was received with the kindest of greetings from the missionary group gathered there. I see them now in spite of intervening years; parents and children standing there beneath the clear and sunny sky, with roses in bloom on either side. The wee ones smiled their greetings, and the elders although looking somewhat careworn and weary from bearing the burden and heat of the day, wore countenances full of calm content, and were most cordial in their reception of the stranger who had come to cast in her lot with them.

The school girls and their matron, curious to have a glimpse of the new teacher, soon appeared on the lawn with flowers in their hair and a shining welcome in their happy faces. My long journey had been altogether a prosperous one. A father's loving care had attended me all the way. His hand in benediction seemed resting upon

me and upon the work which I was about to undertake. That night, as I lay down to rest, my thoughts were full of praise and thanksgiving. Of the numerous pupils who sooner or later came under my care I recall the form and features of none more vividly than those of the little waif who was found one chill November morning, not long before my arrival, lying lonely and forsaken on the hill side. Blind and ill Cang Mang-muoi, as she was called, seemed to have been brought providentially into the school that she might there learn of her Saviour's love and so prepared to be transplanted, as she soon was, to "the heavenly gardens where angels are the wardens."

I behold in memory's mirror with perfect distinctness the countenances of Mi-hing, Chaiu-chaiu, Muk-lang, Nguk-cio, Cui-kuang and others, then little girls of eight or nine years, but known now by other names and settled long ago in homes of their own. Some of them, I am sure, surrounded by sons and daughters, who have already almost attained to adult years. I rejoice in the fact that so many of that bright-faced band of girls have become such useful members of society as Christian wives, mothers and teachers. Especially do I praise God for the active beneficent career of Chaiu-chaiu. Forfeiting her life as it would seem in loving attendance on a suffering patient, she is surely wearing now a martyr's crown as her reward.

. . . . . .

My thoughts have often reverted to the weekly afternoon prayer meetings of the Mission, held in turn in the different homes, to which the children even looked forward with pleasure. They were usually enlivened by the interesting reports of one or more of the brethren of the mission, who had just returned from a visit to the interior, where the natives, as I remember, were far more ready to renounce idolatry and to accept the teaching of Jesus than were the people of the city and suburbs. These reports telling of sinners reclaimed, and sometimes of many "added to the church of such as should be saved," were most cheering, often changing our prayers of supplication only, into words of praise and thanksgiving. The monthly concerts of prayer, attended by the families connected with the three missions at work in Foochow, were larger, and consequently more inspiring even than were the weekly gatherings. . . . . .

Very numerous are the changes that the passing years have brought, not alone to the three missions, but to the little group that welcomed me to Po-na-sang, as also to the several families, which, during the next few years, composed the Mission of which I was a member. . . . . I rejoice that two of the then children have found it in their hearts to return to Foochow and consecrate their lives to the work that was so dear to their father's heart. . . . . We grieve for the vacancies

made here on earth, but rejoice that the absent ones were so devoted to the Master's cause, and did so much for the upbuilding of God's Kingdom in China. Especially can this be said of Mrs. Baldwin, whose life, for nearly a half century, was occupied in loving service for those she loved. Mrs. Walker also was active and untiring in her labors for the Chinese, and will assuredly be greatly missed in the far away out-station with which she was for so many years identified.

A. M. Payson.

Dear Brothers and Sisters of the Foochow Mission :—

How glad I should be to be with you in dear old Foochow to celebrate the 50th Anniversary of our Mission! As this cannot be, it gives me pleasure to feel that I am, at least, still akin to you, and that my heart can be with you, though my body cannot. Surely it is a time when "he that soweth and he that reapeth may rejoice together." I have often tried to picture to my mind the condition of things in the early history of the Mission—the hardships our senior missionaries must have endured when it was so difficult to get comfortable or even healthful places of residence, and when they were much farther removed, in space of time, from all communication with home friends and the world at large; and all this when their work lacked the stimulus of any or very little *result* from their efforts!

Some one has said that *Christ's presence*, not our success, is to be our comfort in proclaiming the Gospel, and it must indeed have been *His presence* that encouraged them, when the field seemed to yield so little fruit. Fifty years of seed-sowing, and now cometh the *beginning* of the harvest! I am glad that Mrs. Walker, Mr. Woodin and Mrs. Baldwin lived to know something about the ingathering before they heard it from their Master's lips. I thank God for any little part He has allowed me to have in the work; and as you unite your hearts in prayer for this blessing on whatever service He may still have for each one of us to render, please include me in your prayer, and know that I too shall be praying for you.

Very affectionately yours,

Elsie M. Garretson.

Dear Friends :—

It would be a great pleasure to be present in person on this occasion. But there is joy and thanksgiving in my heart that God has permitted me to have even a very little part in bringing the knowledge of Christ's love to the people of China. Our Jubilee

year finds us with many causes for encouragement, and at the same time the responsibility was never so great. How are all these new converts to be instructed? How are they to be helped to grow from babes to full grown men and women in Christ Jesus?

The Chinese see much under the name of Christianity to perplex and bewilder them. It is the work of the missionaries to be bright and shining lights, to show by precept and example that the teachings of Jesus Christ are the only true guide to happiness for individuals and nations. This we can do only by magnifying more and more the importance of prayer and a knowledge of God's Word.

Our hope for usefulness in the future lies in a renewed consecration of ourselves to "Him whose we are and whom we serve." And our service will be effective in helping to establish the kingdom of Christ in China only as we learn with childlike faith to look continually for Divine guidance in all the details of our work.

May we have such a vision of the glory of Christ's kingdom that all the power of heathenism shall not be able to discourage us. May the joy of the Lord be our strength in this great battle against evil, in which King Immanuel is our Leader.

Sincerely yours,

KATE C. WOODHULL, M.D.

DEAR FRIENDS OF THE FOOCHOW MISSION:—

You are indeed to be congratulated that you are in Foochow at this time to take part in the celebration of this glad day. But thank God there is something swifter even than the electric telegraph, so that we who are so far away can be with you in heart thought and mutual rejoicing. While I am truly thankful that I too can claim a little share in the work done, I realize that for us, who have come in at the ninth hour, to boast of what we have done, would be as ridiculous as if that little maid, who a few years ago was permitted to touch the button that opened New York harbor, should have thrown up her hands and shouted, saying, "My father has been working here all these years, wasted a great deal of money and accomplished nothing. But see as soon as I come how things *fly*."

We are apt to laugh and say after the manner of the Chinese, a thing once begun must forever go on in the same way. But here is a work begun fifty years ago, which is to go on and on until China's millions shall be numbered in that great multitude of all nations which the Prophet John saw in his vision on Patmos. All honor be to those brave men and women, who, like faithful Abraham, hearing

God's call, marched boldly forth into the unknown field and staggered not at the greatness of the undertaking, and again all honor to those who for so many years labored patiently on with such discouraging results.

To-day they who have gone before, and we who are reaping the white harvest, can rejoice together and say, Behold, what has God wrought—to Him be all the praise.

Sincerely yours,

HANNAH C. WOODHULL.

MY DEAR BROTHERS AND SISTERS IN FOOCHOW:—

Being away from you so long has served to demonstrate to me better than anything else could have done, how much my heart is really in the work in Foochow.

In teaching others of the importance of the Mission work and the wonderful success already attending it, as I find much reason and many opportunities of doing, my own faith and courage is finding new stimulus, and the fact that all men shall have the opportunity to hear the Gospel in good time, never seemed so clear.

I am not surprised, but am sometimes pained, to see so much of indifference to foreign missionary work among the members of our churches, and I am finding more and more evidence that it is largely the result of ignorance and misinformation. This state of things is less marked among the young people I think, for the Christian Endeavor idea that a Christian is a working unit and not merely a temple, is taking hold. Among all classes, however, I am finding much real interest and much seeking after information, so that any description of the work that is being done in Foochow, any description of what it means to be a Christian in China, surrounded by unbelieving neighbors, or of the changing attitude of the people, always wins close attention. Pray with me that the American churches may be made alive to the fact that they have a part to play in the greatest undertaking of the age, not only as church organizations, but as individual Christians, and that we of your number, who are now in America, may be given wisdom to say just what ought to be said as opportunity is given us to do so.

With my magic lantern and slides I am introducing a number of my Chinese brothers and sisters to American audiences, and telling what I can of what such lives and work mean in China, and I am frequently told that the life-sized and life-like pictures are impressing them with the reality of these things more than anything else has done.

We both feel keenly that it is a deprivation to be away from the semi-centennial meeting. What histories and reminiscences of the past will come to your ears and what inspiration you will all derive from seeing what God has already wrought. How a comparison of the beginnings with the present will make all things seem possible and bring new courage to you all.

It was my privilege to attend the annual meeting of the Board at Toledo, to see, hear and converse with the men whose hearts and brains are the life of its great work. One of the papers I heard read there was entitled, "No backward step." It seemed encouraging coming as it did at a time of anxiety and financial distress, but that is too negative to be our motto as we face the coming half century. Remembering that our commander said, "All power is given unto me," etc., we can but take *Forward* as our motto, knowing that whatever can come nothing can stop God's own work in China.

May God grant us, each one, that baptism of His Spirit which will fit us for His use here and for praising Him hereafter.

Mrs. Kinnear joins me in all good wishes to you.

Yours fraternally,

H. N. KINNEAR.

Extracts were also read from private letters from Mrs. D. W. Osgood, Mrs. S. F. Woodin, Rev. J. E. Walker, Mrs. G. B. [Harris] Smyth and some others that space forbids being printed.

The Dying Christian.

This poem was written by Mrs. Baldwin a short time before her death, but not found until afterward.

I wander in the valley,
The way seems dark and drear;
I cannot see my Saviour,
But sure He must be near;
For He His help has promised,
His word—it cannot fail;
And oft the soul He cheereth
Crossing the darksome vale.

O the clouds are breaking! breaking!
I see the azure sky,
The radiant land beyond it,
The blessed home on high!
Jerusalem, the Golden!
Thy walls with jewels bright,
Thy battlements and towers,
Are bursting on my sight!

O holy, wondrous city!
Thou'rt passing fair within,
Thou hast no shade of sorrow,
Thou hast no thought of sin;
Zephyrs from Life's pure river
Float round me even here;
And songs of the countless ransomed
Fall on my listening ear.

I see the holy angels,
I hear their chorus grand;
O sweet, O rapturous music
Of that thrice blessed land!
There dwells the loving Saviour
His pitying face I see.
And O, He kindly looketh,
He looketh down on me!

Farewell all doubt and sorrow,
Farewell all anxious fear,
Enough for me that Jesus,
That Jesus sees me here;
Farewell my precious loved ones,
Now threading sorrow's night,
O say you'll surely meet me
In the blissful world of light!

Now the angels wait around me
To bear me to the sky.
To the radiant land of glory,
The blessed home on high.
Jesus! I'm coming, coming!
O sweet, O heavenly day!
Ye loving, waiting angels,
Now bear my soul away!

Mrs. Harriet F. Baldwin.

Week of Prayer.

In connection with the Jubilee of the Commencement of Missionary Work in Foochow.

January 3rd-10th, 1897.

All Meetings and Services will commence at 3.00 p.m.

Sunday—Jan. 3rd.

Historical Sermon at British Church, by Rev. C. Hartwell, American Board Mission.

Monday—Jan. 4th.

Subject.—The Work of the American Board Mission, by Rev. L. P. Peet, at Po-na-sang.

Tuesday—Jan. 5th.

Subject.—The Work of the American Methodist Episcopal Mission, by Rev. N. J. Plumb, at the residence of Rev. G. S. Miner.

Wednesday—Jan. 6th.

Subject.—The Work of the Church Mission Society, by Rev. Ll. Lloyd, at the residence of Archdeacon Wolfe.

Thursday—Jan. 7th.

Subject.—Annual Meeting of the North Fuhkien Religious Tract Society and address on Christian Literature, by Rev. G. H. Hubbard, at the residence of Rev. J. H. Worley.

Friday—Jan. 8th.

Subject.—Schools and Families, by Rev. G. B. Smyth at Po-na-sang.

Saturday—Jan. 9th.

Subject.—Praise Meeting, by Rev. F. E. Bland, at his residence.

Sunday—Jan. 10th.

Sermon by Rev. J. Semister, at the British Episcopal Church, followed by the Holy Communion.

NATIVE AGENCY, MEN.

Reports from the City Station.

Report of Evangelistic Work.

MR. PEET, who has had oversight of the church under its native pastor, Rev. Ling Nik-sing, in the city, reports that "the city church, with its branches at the Water Gate, Se'ng-sên, and the Ch'ieng-mûang district, has had a prosperous year. There have been 132 additions, of whom three were from the institute, making a present total membership of 342. The contributions for the Chinese year, including the Sabbath contributions of the foreigners, amounted to about $170."

The work at the branches has been in charge of Mr. Hartwell, though the membership has remained connected with the central church, to enable the people to assume the whole salary of the pastor, $12 a month. This they undertook from April of last year, and have paid in full. The pastor has done good work, having a daily Bible class of young men from the institute, besides his other duties. He is not strong physically, having injured his health apparently by the great strain that came upon him several years ago in connection with his labors in reforming opium smokers.

At the Water Gate chapel we have only given employment in part to a bookseller in charge of the place. The preaching on Sundays has been mainly by Mr. Hartwell and the city pastor. Evangelistic services have been held six evenings in the week most of the year, conducted by the bookseller, school teacher and four private members in turn. At the beginning of the year the chapel could not hold all who came to the Sunday services, and in June an additional shop was rented alongside, so that the seating capacity has been increased about three-fold. This year the school teacher for the past three years, who was educated in the institute, is put in charge as preacher in part and superintendent of day-schools for the city station. Thirty-two of the persons received to the city church during the year, were reckoned as from this chapel.

The Se'ng-sên chapel, three miles from the city, has been occupied by a preacher. His wife, educated in the girls' boarding-school, taught a small school for girls and women. Besides this there have been seven day-schools in villages around this out-station, the farthest being a mile-and-a-half away. Twelve persons were received from this field to the city church.

In the region north of the city, from four to nine miles distant, there has been a preacher and family at the Ch'ieng-mûang chapel.

He has also been in charge of the work at Puong-ka, the farthest centre. There has also been a preacher and family at Sien-sang. The wife of this preacher has taught a small school for girls and women. Besides this school there have been eleven other day-schools in that region. The work has not advanced as much as we had hoped, but twenty-eight persons were received to church membership from that section during the year.

In May, 1896, Mr. Hartwell succeeded in renting premises for a new chapel inside the city, a full mile north of the city church. A man previously assisting at Se'ng-sên was put in charge, and Mr. Goddard's personal teacher went to reside there and preach on the Sabbath. This latter person is the eldest son of our Ha-pwo church pastor. He graduated from our boys' boarding-school under Dr. Baldwin in 1881, and subsequently studied medicine under Dr. Whitney. He is an able preacher, and remains there this year. During the latter part of the year under review the work at this chapel has been in charge of Mr. Goddard. The location is a very desirable one, and we trust that a new church may be organized there in due time.

CHARLES HARTWELL.

Ban-yan City Scientific Institute.

BAN-YAN CITY SCIENTIFIC INSTITUTE.—We are glad to once more report progress in the number of students connected with this Institution. The first term of 1896 saw a membership of one hundred and thirty-four (134); the second one hundred and forty-two. With the beginning of 1897 this number was increased to one hundred and forty-six (146). The increase might have been much greater, but for our limited accommodations. As it was, the receiving of one hundred and forty-six was made possible only by excessive crowding, putting from three to ten persons into each sleeping room. Verandahs, halls, dining room and gymnasium have been turned into recitation rooms. This may be the last year that progress in the line of members can be reported unless additional accommodations can be provided. We thank God for this grand opportunity of influencing for good the minds of the young, and would appeal most earnestly to Christian friends at home to provide the means whereby Gospel truth may be brought home to the hearts of many more here in the capital city of Fukien province. Care must be taken not to underestimate the Christian school as an evangelizing agency in China. It is in the Christian schools that thousands are hearing the Gospel who would hear of it in no other way, and these thousands are not only from the poorer classes, but also from the literary and official classes. It is safe to say that a preacher could find no more cosmopolitan audience than is to be found Sabbath after Sabbath and day after day in the assemblies of these students for worship or religious instruction, to whom to preach the Gospel of salvation; and the Christianizing influence which must emanate from the weekly prayer meetings and Sabbath services and from the daily religious worship and Bible instruction, must thus extend over an area of territory whose size is by no means to be despised.

During the past year students have been received not only from Foochow and adjacent outlying districts, but also from Amoy, Canton and the provinces of Che-kiang and Kwei-chow. The interest manifested by these in the acquisition of religious knowledge, has been not an unimportant factor in the creation of that feeling of encouragement which has been so universal in the hearts of Christian workers throughout this province during the past year. We have seen the literary graduate paying good heed to the exposition of the

Holy Word, not only in the class room, but in the chapel services, and showing that interest by presenting points not understood by him and asking for more light. We have witnessed the same in the case of sons of official and influential families. When therefore we realize the wide extent to which Christian influences exerted in this institute may spread, we feel like saying, "God forbid that the work of such an evangelizing agency should be crippled by the lack of needed funds."

But not only has progress been made in the number of students received, but also in the amount of contributions from native sources. The entire cost of the Institute for the last year ending December 31st, 1896, was $3,572.31. Of this amount $2,763.85 came from native sources. The corresponding figures for 1895 were $1,815.13 and $985.47. The amount received in 1890 was $80.

The Institute has also made progress in popularity. As proof of this we would call attention to the fact that at the last Commencement a goodly number of the literati and official class assembled in the chapel to witness the closing exercises of the Institute. His Excellency Lo Feng-loh would have been present but for important business. He and others sent presents to the students, thus also testifying to their good will. The provincial and local authorities stationed here in Foochow, have also shown their appreciation of what we are trying to do, by sending us a gift of $400 Mexicans for the purpose of enlargement. This act was the result of a representation made to them through our Consul, Mr. Hixson, of our extremely crowded condition and the urgent necessity of immediate enlargement. With the aid of this money so generously given we have been able since January 1st, 1897, to purchase a small piece of property adjoining the Institute building, which will as soon as possible be utilized for dormitories. In this connection we would repeat our appeal made in 1896 for $5,000. With such an amount for needed enlargement, enough paying students could be received to put this work on a self-supporting basis, at least so far as native agency may be concerned. We acknowledge with gratitude the various scholarships of from ten to thirty dollars, which have come from time to time from the home friends, to be used for the benefit of deserving students. Such gifts, we feel sure, will in the future yield a hundred-fold in lives of usefulness in the Master's vineyard. Our thanks are also due to our Consul, J. Courtney Hixson, for his annual contribution of $25, which is to be awarded as a prize at the end of each year to the student having the highest stand.

It is a matter for which we are devoutly thankful that the students who have gone out from the Chinese department, are holding positions of trust and usefulness. Some are teachers in our day-

schools; some are studying medicine with Dr. Kinnear; and one has this year been appointed a preacher over one of the suburbs churches, it being thought unnecessary for him to take a course in the theological school, considering the training he received in this Institute, together with the experience he has had during the last two or three years in teaching. We take pleasure in saying that he seems to be filling this most lofty and responsible position with credit, and bids fair to do a good work for the Master.

During the fall of 1896 Miss E. S. Hartwell joined the teaching force of the Institute, and with the beginning of 1897 Mr. Hartwell rejoined the number of those who are able to give a portion of their time to the work of instruction. There are now ten natives giving daily instruction in Bible, Chinese classics and composition, mathematics, history and the sciences, together with an instructor in mandarin, and eight pupil teachers or tutors. Beside these there are five foreigners who give a lesser or greater portion of their time to teaching, some in English and others in Chinese, and it is largely due to the faithful labors of these that the Institute has attained its present dimensions.

Mention should be made of the organization, last fall, of a Y. M. C. A., consisting of about thirty members. The Association holds its meetings every Saturday evening, and the inspiration received from one of these meetings is not soon forgotten. The spiritual life of the school is good. A fair proportion of the students are members of the church, three having joined the last year and more are members of the C. E. Society. We bespeak for this Institute the earnest prayers of all God's people and the practical support of all lovers of Christian education.

The Press. This has continued to furnish work to needy students. There have been 426,922 pages of printed matter sent out during the past year as against 329,019 pages last year. A "professional" pressman has been employed at $6 per month. We acknowledge with gratitude the appropriation of $150 Mexicans from the American Board to aid in setting the Press on its feet. A Press Committee, consisting of Messrs. Hubbard and Goddard, Misses Hartwell and Chittenden, has voted the expenditure of this sum as follows: $50 for a job press; $25 for job fonts of type; $25 for additional Romanized type and $50 toward a new font of Romanized type for the proposed printing of the Old Testament in Romanized Colloquial. The British and Foreign Bible Society has decided to issue the Old Testament in this form in memory of the late Rev. R. W. Stewart, and the work is to be given to our Press as soon as the type is in hand. The type we are now using is too large for the purpose, so a new font, costing $250 gold, will be necessary. The

Press seems to be meeting a most important and imperative need. Not only does it supply work for needy students, but it is putting the Bible and the hymns of the Christian Church into the hands of the wives and mothers of this province, and we therefore earnestly hope the appropriation which has been given this year, will be repeated next year, and that earnest prayers may follow the distribution of the printed page.

LYMAN P. PEET.

Scientific Institute.

THE late departure of Mr. Peet and family on furlough, leaves but a few things for me to report. The small piece of property mentioned as bought by him has since come into our possession, making it possible to admit a few more students, so the number is increased to 153. This Summer we plan to hold a Summer school as was held last year for the first time, giving an opportunity for additions in the middle of the year.

We have great reason for thanksgiving that in this time of reduced numbers in the missionary circle, multiplied strength and vigor is given Mrs. Peet Hartwell, so that, at the age of seventy-four, beside a multitude of household cares, she is able to teach three hours and half a day. Also that Mr. Sing who is the earliest received of living church members in Foochow, although obliged long since to give up preaching on account of serious lung trouble, is daily present fulfilling his arduous duties as head teacher in the Chinese department, which position he has filled with great credit for over thirty years. We are thankful not only for continued but for renewed blessing. The recent revival has reached all classes, and we greatly rejoice in the addition to our corps of instructors of three men of literary rank, two gathered recently into the church at Po-na-sang and one here. Statistics just gathered show that about half of the students are church members, while all but thirty of the remainder have expressed active interest in Christianity by becoming associate members either of the Y. P. S. C. E. or Y. M. C. A. Of these thirty some are held back by most bitter opposition at home. Others have no associations with Christianity at home making the step doubly difficult. Some of our most earnest workers have however come from darkest homes, and we ask for most earnest prayer that the Spirit may be manifested in great power to lead many to fully surrender themselves to Him who gave His life for them.

EMILY S. HARTWELL.

Day-schools.

PERHAPS no form of missionary effort seems more often like "bread cast upon the waters" than the day-school work, yet even here the promise is fulfilled, it is "found again," though often after many days.

Last Fall at the Fukien Christian Endeavor Convention an elderly man rose to report for the newly organized Society at the newly opened chapel near his home, who proved to be the son of a day-school teacher employed by Rev. L. P. Peet in the early days of the mission. As a boy in his father's school he had often listened to that faithful missionary's earnest words, words which sank into his heart and have borne fruit after all these years. The young preacher just installed there is himself a former day-school boy who studied at the Banyan City Scientific Institute (our mission Training School) under Rev. L. P. Peet, (son of the pioneer); and has for the past three years been a successful teacher in the day-school adjoining our First Church, as well as an earnest worker in the various enterprises that center there.

Such instances give us courage to press forward in what sometimes seens discouraging work, sure that God's Word will not return to Him void. One of the most beneficial results of these schools is the bringing of that Word into so many homes where the Gospels, hymns, and simple books explaining Christian or scientific truth are not only read, but studied and talked about, by the children of those homes; who, child-fashion, are eager to tell "what happened at school to-day," and so plant many a seed of truth in hearts to which neither teacher nor missionary has access.

Over a thousand copies of these primers and Scripture portions have been sold to pupils during the year, beside many hundred sheet tracts containing the Commandments, Prayer and Creed, or favouite hymns, and a good number of Geographies and Arithmetics.

Sunday-school lesson leaves have been furnished the pupils and at the twelfth-month examinations books of illustrated Bible stories, copies of an advanced Geography, and back numbers of an illustrated child's paper bound in pretty covers, proved attractive prizes. In a land where there seem to be *no children's* books, these little volumes have a greater educative value that we can easily measure.

During the past year over five hundred homes in twenty villages and five city neighborhoods have been touched in this way through the 531 pupils enrolled in our twenty-eight schools. Some fifty of

these were children of Christians, and ten were themselves received into church membership, some from heathen homes. It was from such homes that the majority came; and one or two known instances where parents have been led to Christ through their children who were pupils in our schools give us faith that in many more cases trusting children to our Christian schools will prove but the first step in a whole household's "turning from dead idols to serve the living God." In two newly opened schools little ones died during the year, but not, we trust, without a glimmering hope in the Saviour of whom they had so recently heard. Let those whose faithful use of God's trust funds made those schools possible rejoice with us that their opening was not delayed!

One object of these schools is to prepare pupils for entering the mission training-schools, either the Girl's High School or the Institute. Last year some ten or fifteen were thus promoted; five little boys coming from the single village of Au-puo, where the teacher was a former Institute student, one of an increasing number who are going out from that center to engage in this work; more and more frequently, we trust, as one member of the class of 1896 has done, to teach in the very schools where as pupils they first learned of Christ.

The comparatively small number promoted is due to the fact that many parents send daughters direct to the preparatory department of the Po-na-sang School; and to the four year's course of study required for admission to the Institute. The entire membership of the Classical (Chinese) department of that school is now drawn from day-schools in various parts of the field and we trust its numbers will grow as interest in "Western learning" becomes more general and intelligent. Another cause is the transitory character of our day-school constitutency, which being drawn from the hard-working middle class, necessarily changes much from year to year, as older pupils are obliged to leave their books for the workshop or farm. Of a hundred such cases into which inquiry was made at the beginning of last year, twenty-seven had gone into native and seven into other Christian day-schools; thirty were farming; and twenty or more were in trades including tailors, printers and paper-makers, bakers and restaurant keepers, native druggists, weavers, shoe-makers, barbers, silver-smiths, carpenters, black-smiths and peddlars; all with seed-truths in their hearts which will, we trust, bring forth abundant harvest.

Beside bringing Christian books into so many homes the regular exercises of the schools have impressed Christian ideas upon pupils and parents alike. The required daily Bible lesson and prayer, the observance of Sunday and the lessons of Christmas and Easter are influences not easily estimated. The grandfatherly old

teacher, who regularly buys calendars for his pupils, "so they will know when Sunday comes," is giving them something of as much greater value than those sheets of gay red paper as the sense of kinship with little children in the far-away mysterious "Land of the Flowery Flag," is more precious than the picture cards sent for Jesus' sake by American Junior Endeavorers and Sunday school pupils, for which dancing black eyes peer into the missionary's basket and tiny brown hands are stretched out so eagerly on examination days.

Often as we ride in our open sedan chairs in and out among the villages little brown legs go scampering away, and when their owners are at a safe distance from the "outlandish" foreigner shrill little voices pipe out, "*Ia-se-neng! Ia-se-neng!*" ("Why, she's *human*, too!") Surely those who have begun to realize that all peoples of the earth "are human too" are better fitted to believe in and worship the one true Father of us all. Dear friends at home, especially the little ones who owe their knowledge of a real *childhood* to the child of Nazareth, will you not remember for His sake that these Chinese boys and girls "are human too?" If you do the money needed will not fail; and best of all it will be *prayer*-sent money, sure to bring blessing.

Many villages which asked for schools have had to be refused this year, because some people at home forgot to send money for more. Do you know who they were? Will you tell them what a difference it makes to the children they might have reached, all their lives long, and on, on, into eternity?

Fifteen dollars in gold will rent a school room, pay the teacher and provide the furnishings needed. The children bring their own desks and stools (such high ones, their poor little swinging feet "go to sleep" unmercifully) and pay a little tuition to the teacher.

If you can, beside the money, send us all the bright advertising and other picture cards you can gather, especially those with pictures of children, animals or foreign ships and houses. The large ones that often come with packages of spices or coffee are special favorites. In these dingy houses, even the smallest, are rare treasures.

And best of all, do not forget to pray for these children, their parents and teachers and the missionary who takes care of all the schools; for she needs God's constant guidance, and they have temptations which only Jesus can realize and help them bear. And so we who have sung "Jesus loves me" in such different languages, shall join together in the "new song" with that great company "out of every nation, and of all tribes and peoples and tongues" gathered at last in our Father's house.

Caroline E. Chittenden.

Hospital for Women and Children.

THE medical work for women and children was commenced in the city twelve years ago by Dr. Kate C. Woodhull and carried on by her, except when on furloughs in the States. Not long after her arrival a native house was fitted up for a hospital. A few years later it was appropriated for other use in the mission work and the present hospital built, which is not large, but of a plan well suited to the needs in China. A medical class of four students, all very intelligent women, have already completed their course of study, which covered a period of six years.

As in the beginning of any new work there were many obstacles to be overcome. It was my privilege to come later when foreign medicine was well introduced and much of the prejudice and superstition in regard to it overcome. They often delay sending for us until native means have been tried, but when they do send they are no longer afraid of us, but welcome us into their homes.

Dr. Woodhull left in March, 1896, and her departure made some changes in the work. The outside dispensaries, which were principally my work. had to be given up one by one, as the time was all needed for the hospital work, the medical care of the scientific institute, woman's school and foreign patients.

We have many applications to become medical students, but receive none but graduates from the girls'' boarding-school. The medical students at present number six, and they receive daily instruction from medical text books, from the large clinics and at the patients' bedside. As we visit the wards in the morning each student is required to be present and report on the cases under her charge, to attend to the ventilation of the rooms and various other duties. After we have finished the visits to the wards we all go to the dispensary room, which we usually find filled with waiting patients. Each student here has special duties assigned, changing in turn each week. One is seated beside me at a stand, and as the patient enters the consulting room she records their name, sex, age, new or old case, place of residence, etc., while I do the same in English. While we are doing this the patient counts out his small fee of thirty cash (less than two cents), and we try to obtain a history of the case, which is most difficult, for they seldom tell the truth. One patient after another is examined, and treatment is given and ulcers dressed,

etc., all of which it is the duty of two of the students to assist in. The patient is then sent to the door of the drug room, where two students are in readiness to deal out the medicines prescribed. The remaining student is in the waiting-room, where she receives the women, offering them tea and giving them the message of the Gospel as they wait to have their cases attended to. Among our patients are often men who have been beaten by the officers, and they come with limbs greatly swollen and large places denuded of skin. How much we wish such unnecessary suffering might be avoided.

The work among the in-patients is much more satisfactory. One especially bright woman, with an incurable disease, was with us several weeks, and afterwards came to the dispensary for medicine. I asked her if she remembered the little prayer she learned while with us, and if she read her Bible every day. "Yes," she said, "I cannot work now, and have nothing to do but read my Bible and think about its teachings and to pray."

We are called to families of the highest class and to the lowest. Several times during the year we have been in the high official families.

Among the outside visits was the case of a little boy suffering with severe pain in his arm (together with other symptoms). I found a large worm bound around it with a black cloth, which they said was to relieve the pain. They seemed to understand the foolishness of it, and immediately took it off and threw it on the floor.

Another little child I was called to see had been bitten on the leg by a dog. Around the wound a circle was drawn and in the centre of it the character for tiger was written. The idea being that the tiger was so much stronger than the dog it would counteract any bad effect of the bite.

Through the generous support of friends at home we have been able to have a free bed for the needy patients who come in. Among its occupants this year was a woman suffering from dyspepsia, and who was much emaciated from the long existing trouble. The family came occasionally to see her, and one morning brought the youngest child, a little girl, who was too weak to stand or even sit alone. We feared she would die, but with good care and nourishing food she soon began to improve, and when she left us was in a very good condition. On inquiry we learned the cause of it was really *starvation*. She was only a *girl*, and during the mother's absence the family had given her but one small bowl of rice a day, and she soon reached the condition in which she was brought to us. It was pitiful indeed to witness the sadness of the mother and to watch her tender devotion for this bit of humanity so dear to her.

The hospital evangelist spends most of her time in teaching the patients. The patients who are not confined to their beds are gathered together in the chapel room each afternoon and taught the truths of the Bible. Teaching is also done at the bed-side, and the patients learn to repeat hymns, a little prayer, etc., which they repeat at the regular evening prayers after the Scripture lesson is finished. Much of the evangelist work is also done by the students. While we do not see many direct results we know the teaching is not in vain. We keep on sowing in faith that the harvest will spring forth in due season, remembering that "the preparation of the heart is from the Lord" and the sowing of the seed our part.

The year closed with the graduation of one of the medical students. She belonged to the former class, but owing to two years' absence she did not complete her studies until this year. All of the former class have died since graduation, and the friends of this student tried to persuade her not to return and finish her course, as the "wind and water" influence was very bad. In the face of opposition and superstition she returned and graduated *safely*. This student is earnest in doing Christian work; we feel as she goes out that she will be able to do a good work, not only in relieving suffering, but in carrying the Gospel to sin-sick souls. We try to impress upon the students that we use the medical means only that we may gain opportunity for something higher. We are looking forward to the return of Dr. Woodhull, whose wise counsel and loving sympathy have been greatly missed this year.

Hospital dispensary patients, 5,636; outside dispensary, 852; in-patients, 122; out visits, 839; foreign visits, 98; obstetrical, 18. Total, 7,565.

FRANCES E. NIEBERG-GODDARD, M.D.

Woman's School.

ON Miss Woodhull's return to America the latter part of May I assumed charge of the woman's school. At this time there were twenty women and half as many children, coming from the Diong-loh and Ing-hok regions, from the villages on the plain about the city and from homes very near us. There remained but a few weeks of work before the close of the term and the separation for the summer vacation, so my work was mainly to see that a way was provided for the women to reach their homes safely.

At the re-opening of the school in the autumn twenty-four women were admitted, of ages varying from twenty to forty-four years, and with them thirteen children (most of whom attended the kindergarten while their mothers read.) Among the number there were ten new women and fourteen old ones, and they formed an unusually interesting school.

Soon after the beginning of the term a convention of Christian workers was held, in which Mr. Mott and Mr. Lyon took the leading part. Through the courtesy of Miss Bonafield, of the Methodist Mission, it was possible for a number of the women to attend all of the meetings. The first class was selected to go. They were greatly benefited, and returned to their work with a new inspiration for prayer and Bible study. They sat up very late on the evening of their return, giving to the women who did not go some of the good things they had received.

The annual meeting closely followed in a few weeks. It, also, was very helpful to the women, and its influence has been manifest in the efforts of each one trying to do faithful work and to give as little trouble as possible. It was especially helpful to the new women who testified of its interest and benefits.

Of the women who entered the school thirteen had bound feet. At the close of the year not one remained whose feet were not unbound, or in some stage of the process.

They learned from experience the great privilege of being able to walk around easily and without pain.

One woman said, "Now that I have unbound my own feet I can persuade others to do so."

One young woman, whose mother-in-law was much opposed to her entering the school, and who had been treated very unkindly at home, said, "If she will not allow me to return next year, now that

I have unbound my feet, I can arise early in the morning and run away."

This woman soon learned to love Jesus, and in speaking of her troubles always showed a cheerful and hopeful spirit. On her return home for the vacation her mother-in-law received her with open arms and set before her the best white rice (the others eating poor rice), and afterwards said she had improved very much since she had been to the "embrace doctrine" school.

Four of the women entered the church during the year. They all have shown an earnest Christian spirit, and one has suffered persecution because of it.

It is the aim of the school to enable the women to read the Bible and to prepare some of them for Christian work among their own people. It would be impossible for most of the women to ever learn Chinese characters enough to read the Bible, because of their age and circumstances, but by the use of the Romanized system they are enabled to do it in six months.

The Bible is the principal text book, but other Christian books are taught, and geography and physiology are taught orally a short time each day. The women are soon able to read the Romanized newspaper, which gives them quite a fund of information.

In fact, they sometimes surprise the literary men, who scorn the Romanized, by giving them fresh news of the outside world.

Two of the older women left the school at the close of this year to be made useful in the work; one as a Bible woman, the other as a teacher in a school, for women and children, in her own village.

During the summer one of the women was employed as a Bible woman. She did very efficient work, giving me a weekly report of the number of people who listened to her and of the parts of Scripture she read and explained to them. It was very common in her report to read, "The people were very much pleased to listen." In one case an old lady became very much interested, and the Bible woman helped her to church several times, but the distance was too great, and her little bound feet could not endure the exercise.

In only one instance did the Bible woman meet with a rebuff, when a woman, who is known to be very bitter toward the Gospel, told her she had better go home, for she had "no ears to listen to her words."

During the vacation I visited one of the women in her home and found her in most miserable surroundings.

The room, with its earth floor and worn out furniture, was bare and cheerless.

She was on a bed of sickness; her husband had deserted her, and there was no food in the house except a little that one of the neighbors had brought in.

I tried to give her a few comforting words; her face brightened up, and she spoke very hopefully of her circumstances. She said that whatever God brought upon her was for her benefit. I came away helped and thankful for her beautiful spirit and for the peace and joy the Gospel had brought into her sad life.

It is remarkable that we can put so many women and children, most of them strangers to each other, and only a part Christians, into such crowded quarters. Yet they live very peaceably together, and only once during the term was there loud talking, which indicated a quarrel.

It makes us very happy to see that they learn to love one another so quickly. The women fully realized that my time was much occupied, and showed in many ways that they tried to make as little trouble as possible. It has been very interesting to watch the development of the women and to know how they were helped by the services on Sunday. On Monday at prayers they are asked what they remember of the sermon of the day before. The thoughts that they are impressed with are always helpful ones, and show earnest attention. They never forgot each morning at prayers to ask God's help for me, and their prayers were indeed answered.

Frances E. Nieberg-Goddard, M.D.

Kindergarten and Girls' Day-school.

WE can begin the report in no better way than to quote from a plea sent out two years ago for funds that the kindergarten and girls' day-school might be established permanently. This was heartily responded to by the home friends, and the greater part of the money is now in hand.

"In the autumn of 1894 Miss Hannah C. Woodhull started the kindergarten school. One of the Christian women had expressed the desire to teach a mission school, but her husband was unwilling to have her do so. At this time, however, he had lost his position, and the family were reduced to sore straits. The wife came to us asking for work. Miss Woodhull felt that this was her opportunity to carry out a desire she had long cherished, namely, to gather in the little children from the streets and do something for the girls who would not come to our day-schools.

The first term there were 22 little children in the woman's school. The mothers cannot come to learn to read unless they bring the children with them. The medical students have children, and children sometimes need to remain in the hospital for months for healing for themselves or their mothers. All these children could be better taken care of in a kindergarten than anywhere else.

This Chinese lady could read Chinese character and could teach embroidery, "rules of politeness" and other things the Chinese consider important. She had become interested in the kindergarten system, when Mrs. Baldwin a few years before was teaching several children in the Tai-bing-ga day-school, and had shown a good deal of originality in teaching her own children.

Mrs. Baldwin had to give up her class for want of time and strength. But what she had done gave us courage to undertake a regular kindergarten.

We did not know what success we should have in getting hold of the very little children, but the results were better than we dared hope. We succeeded in gathering in a class of ten, just the age for kindergarten teaching, and ten older girls . . . . . The Chinese are such a practical people we did not know as they would appreciate kindergarten teaching, but there is something in the system which appeals to the hearts of the people of every nation. The parents of the children were much pleased, and on examination day we had quite an audience. Even the college boys were anxious

to know the time so they could be present, and all seemed delighted with the performances of the little ones. The children were so happy they could hardly keep their feet on the floor. They were quite transformed from the dirty, neglected children who used to run in the streets all day. As we listened to their sweet voices repeating the action songs, saying we must not strike, nor say bad words, must not smoke nor gamble, but eyes and ears and hands and feet must be used to please God and make others happy, and then heard them recite the hymn "Jesus loves me," we thought, yes, Froebel was right—be careful of the very little children, teach them to do right, and you will have good men and women. We who are working in China are prepared to appreciate this. When the boys and girls are large enough to come to our boarding-schools they have already imbibed much of superstition, very much that they need to unlearn. Alas! that is not an easy thing to do. First impressions on the minds of children are very hard to erase. Is it not wise for us to make an earnest effort that these impressions shall be of the right kind?

One of the first girls pursued her studies under difficulties. Her parents were very poor, and they were anxious for her to earn money. She made stockings very nicely, and so helped to support the family. She wanted to come to the school so much that her father told her she might go, if she would take her stockings and sew. The native stockings are made of fine cloth, and the soles made double and finely stitched. So she would sit in school with an open book before her, learning characters between the stitches. We were very glad to have her come, even in that way, for she could listen to the Christian teaching and thus receive the seeds of truth into her mind. She came until Chinese New Year, when the trade in stockings was so lively she had to stay at home, because her mother said she could not sew as fast in school . . . . . .
It is such children, dear friends, that we are asking you to help us save from the tempter's snare and polish them as jewels for the Savior's crown.

After the starting of the kindergarten the few girls who attended the Christian day-school near by came to this school, and together with the larger girls from some of the neighboring families, formed the girls' day-school.

Hitherto these families had taken no notice of our schools, but as this one was for *girls*, and rather select, they sent their daughters to it. Several pupils have gone out from this school, prepared to enter the girls' boarding-school.

During Miss Woodhull's absence in America the kindergarten has been mainly in charge of the Chinese teachers, Mrs. Goddard only

supervising. This year the average attendance was over twenty, and though this is not as large as the preceding year yet the success of the undertaking is already assured, and only waits for some one to give it their undivided attention. Some of the children are so eager to attend that they do not wait for the teachers to have their breakfast. At the noon hour they eat their dinner in a surprisingly short time, and are back.

Each morning the children in the woman's school are gathered together and accompanied to the kindergarten by one of the teachers.

There are three teachers in the two schools, one of them giving her time wholly to the little ones, teaching them to arrange the blocks, work the perforated cards, sing the movement songs, and in general the same as in a kindergarten at home. The other two teachers devoting most of their time to the older pupils, teaching them the Chinese classics and the Christian books in both the colloquial and classical character.

Another of the pupils, with an especially interesting history, went to the girls' boarding-school this year. She is from a very poor family, who concluded they had no means for the further support of their little girl, and looked about to sell her. A bargain was made for $32.00, and she was to be taken to her new home to be the slave of her future mother-in-law. When she arrived at a suitable age she would become the wife of the, now, little son. On the day she was to leave home she was dressed in her best gown and her hair combed with special care, a new flower in it and her face painted and powdered. She was told she was going to see her aunt that day, but came to the kindergarten first, and her unusual appearance led to some inquiry as to its meaning. It was soon discovered, and measures were at once taken to prevent it. After much persuasion and the payment of some money and furnishing of clothes the parents decided to keep the child a while longer. This happened about two years ago, and this year again the parents began to complain about providing for her.

We secured their permission to allow her to attend the boarding-school by furnishing the necessary expense of tuition and clothing. We feel now she is safe for some time.

Christmas is always a delight to the children and to us as well in seeing them so happy. They fully understand its meaning, and when asked why we ought to be happy answered, "Because Jesus came to save us." It is interesting to watch them as they receive their gifts—both little hands extended and sometimes reaching out to take what is intended for their neighbor, so anxious do they become.

We want to thank the home friends who have helped with dolls, cards, pencils, writing tablets, handkerchiefs, work-bags, etc., in making them happy at this time. We would hardly know how to provide for our large family without your assistance.

One of the Chinese boys, who is studying English, had occasion to use the word "Kindergarten" in his writing. He had probably never seen it in print, and from the sound of it wrote "Kitten-garden." If you could see the little tots at play you would not say it was a mis-nomer.

We desire to thank the friends who have contributed to the fund for the erection of a building for the kindergarten and girls' school. The land will be bought as soon as a suitable place can be found. The erection of the building will be delayed until the return of Miss Woodhull, or a special kindergarten teacher.

The number of children in the kindergarten will necessarily be limited to those from the woman's school and the families in the neighborhood, but it is hoped from the kindergarten together with the girls' school department will develop a boarding-school which will prepare students for the girls' high school. This will meet a long felt want, for there is now no place for the girls from the city and the plain and mountains on the north-east.

We are looking forward to the return of Miss Woodhull, bringing with her a young lady who can devote all of her time to the kindergarten and girls' school, as the woman's school demands all of Miss Woodhull's time.

Frances E. Nieberg-Goddard, M.D.

Reports from the Po-na-sang Station.

PONASANG MISSIONARY HOSPITAL, FOOCHOW, CHINA.

Evangelistic Work.

THE past year, the Jubilee of mission work in this field, opened in the Foochow Suburbs Station with the most wonderful interest in Christianity that the history of missions here has ever witnessed. Every church and chapel was crowded at every service. The pastors and other Christian workers were allowed no rest from talking with people about the Gospel. From different sections of the suburbs, and from villages all over the plain, came requests for Christian preachers and teachers, always accompanied by a promise to bear a part of the expenses. This new attitude of the people toward the Gospel made necessary a complete change in the methods of work. Instead of seeking opportunities to present the plan of salvation we could accept only the most promising of the invitations which came to us; instead of going out to find those who were willing to listen and learn the Truth, it was impossible to properly teach those who came to the churches, asking the privilege to learn. Of course these large numbers joining the ranks of Christians, decreased the worshippers at the temples and shrines, and as a result persecutions followed. Our treaty with China absolves the Chinese Christians from the payment of money for idolatrous purposes. Many seeing the pecuniary benefit of this sought to join the church for the money it would save. Twice I have been told frankly, when I asked the man his purpose in wishing to unite with the church, "I want to make more money." This made necessary the most careful watchfulness on the part of all the examiners that only those with a true purpose were admitted to the church. Each communion season brought from fifty to eighty to be examined; not half of this number were ever received at one time.

Thus far the character of those admitted bears witness to the good judgment and firmness of the pastors and others who constituted the Examining Committee. Admissions to the churches have been 50 per cent more this year than during any previous year; the excommunications no more.

One interesting case of discipline has occurred during the year. In a quarter of the city in which previously no mission work had been established a great interest arose at the beginning of the year. Nearly every Sunday thirty or forty men walked two and a half miles to Gen Cio Dong to worship. Twenty were admitted from this place. I was unsuccessful in trying to rent a chapel here,

because every one with a house to rent was afraid of renting it to a foreigner. The Christians themselves at last found and rented a small room on a back street. Here they held services during the summer with a theological student to preach, all coming to Gen Cio Dong to communion. In August and September the people of Foochow, fearing that the evil spirits were about to bring a terrible sickness upon them, made torch light processions two or three times a week; the people in different sections taking turns. When it came to the section in which our Christians were, seven of them could not withstand the pressure, which was strong from all sides, and they joined in the festivities. The members of Gen Cio Dong heard of it and met to consult. The seven men were called, and they admitted the act, confessing their sin. The church was divided on the question of punishment. Some wished to excommunicate and some merely to suspend. The men were earnest, and seemed to be sincere in their confession. They promised faithfully never to repeat the offence. The church at last decided to suspend them from communion for the rest of the year. It is with pleasure that I am able to report that six of these men are to-day faithful. One has not returned.

At the beginning of the year there were two churches, Gen Cio Dong and Ha Puo Ga, and one chapel, Au Iong Die, in this station.

Gen Cio Dong.—The audiences have been even larger, if such a thing were possible, than they were last year. Stools fill the aisles and vestibule. And after these are all occupied many people stand. This is the usual order at the Sunday service. The best of attention is given to the preaching. This of course is true, because the audience is composed almost entirely of Christians. Every Sunday the janitor stands at the door and admits only those whom he knows to be interested. There is no room for the crowds that would come in if the church were larger. The Sunday-school and Endeavor Society are both alive and doing good work. This church has taken the lead of the churches in the mission in self-support. It has paid the pastor's salary and the incidental expenses for the whole year and the janitor's salary for the last three quarters. These payments have been met promptly, and no debt has been incurred. It is an interesting fact that the salaries of both pastor and janitor have been larger than they were when the mission paid the major part of them. At the beginning of the year, when these promises to pay their own bills were made, forty of the best paying members lived at Au Iong Die. The contributions of these forty were counted on. But in May these members took letters from the mother church and organized a new church at Au Iong Die. This was a discouragement to Gen Cio Dong people, but they faced the

difficulty bravely and came off victorious. This church has raised during the year one hundred ninety-two dollars and ninety five cents ($192.95.) New members added are sixty-four (64).

Ha Puo Ga.—Here the audiences have been perceptibly larger than last year. The church is often crowded, and the average audience of one hundred and fifty nearly fills the church. Recently a very interesting series of evening meetings have been held here. The pastor and leading members united in prayer for the outpouring of the Holy Spirit several days before the opening of the meetings. The first service was held on Monday evening. The church was full, and the closest attention was given the simple, plain Gospel. On Tuesday evening the crowds could not get into the church. The aisles were full, and men were leaning on the pulpit railing. All were so interested in the preaching that I could distinctly hear the ticking of the clock most of the time. All came to listen. Many came from a distance with their torches prepared to stay late. The interest was sustained during the week. At nine o'clock each evening the service was announced to be closed. But the pastor did not bid the last man "good night" till after eleven p.m. Scores remained to listen and to ask questions. But Chinese literary and business men do not allow emotion to turn them at such a time as this, nor do they decide these questions in a hurry. The seed, however, has been sown. The reaping will come in His good time. Is it necessary for me to add that the doors are wide open here in Foochow? The harvest is ripe. But O, where are the reapers? I have been compelled to stop these meetings in order to preserve the health of the workers. Not only on my own account, but for the sake of the native workers as well. Does the Christian Church in America realize this condition of things? And that it has come about as the direct answer to her own prayers? Does the responsibility to come and reap the harvest rest elsewhere? Were the commands "Go," "Preach," "Teach" meant for others? Were the Romans the only ones to whom Paul was speaking when he wrote, "And how shall they preach except they be sent?"

Last year this church raised a little over eight dollars. This year the contributions have amounted to seventy-seven dollars and thirty-seven cents ($77.37). Twenty-eight new members have been added.

Au Iong Die.—In May the preacher at Au Iong Die, who came from the south, and who can speak the southern dialect, was asked by four men, who speak the same dialect, to go to the Fish Market street and open a chapel. They offered to pay his salary and to help fit up the chapel. The offer was accepted. This left Au Iong Die with no preacher. But the members themselves, with

the help of the janitor, took charge of all the services, except the Sunday preaching. This was done by teachers and other preachers till the end of the year, when the church called a man to be their preacher, promising to pay half his salary, forty-eight dollars ($48). The mission pays the other half.

In June thirty-nine members of Geu Cio Dong took letters and formed a new church organization here. On the Sunday when the church was organized six new members were admitted. Since then ten more have joined, making a total of sixteen for the half year. During the year this church has raised fifty-two dollars and thirty cents ($52.30). The coming of the new preacher has greatly inspired them, and the work here is very prosperous, and promises to yield a rich harvest of souls for the kingdom. The little chapel will seat about sixty. It is full every Sunday three times a day. The members now number fifty-five, and the learners forty-two. It is unnecessary to add that the problem of larger accommodations is facing us again in this place. This church promises to pay the preacher's salary in full next year.

Sang Tung Gio.—This is the location of the new chapel already referred to as started in the Fish Market Street. Services were held regularly during the summer from about the middle of May. The church was not organized till October. At that time six men united with the church. One hundred and twenty-seven dollars ($127) was given by the natives for repairs, furniture and preacher's salary.

Au Haeng.—I have referred to the interest that began in May in a section of the city, and to the fact that I could not rent premises there but that the church members themselves succeeded. This is a chapel at which services are held regularly, except on communion Sundays, when the people come to Geu Cio Dong. The people connected with this chapel have contributed to the support of the mother church seventeen dollars. To meet the expenses of their chapel they have given twenty-one dollars ($21).

Au Ciu.—In June the church members who come from a portion of the suburbs called Au Ciu, spoke with me about opening a chapel there. I told them if they could raise the necessary funds among themselves I should be very happy to help them plan, and hoped that I might be able to assist them financially next year. But I could not give them any money this year. They said they could not undertake it. I considered the matter settled at least for this year. What was my surprise on returning from the mountain in September to be invited to visit this place and to see a fine chapel furnished and ready for use, conspicuous among the other buildings on the street for its perpendicular posts and clean paint. But I was further surprised to be told that I was expected to help pay the costs

to the extent of fifteen dollars. This of course I could not do. After a few days of discouragement the people began to work, and within a month the money was all raised and the chapel opened. The whole amount raised was eighty dollars ($80). Arrangements have been made for a preacher to locate here, and a separate church organization will soon be formed with twenty or more members.

Day-schools. At the beginning of the year six new day-schools were established, and three old ones continued. In these schools the native books are studied half the time and Christian books half the time. Arithmetic, Geography and the Romanized Colloquial have been introduced to some extent during the year. All the schools, with one exception, are near a church or chapel, and are in the houses of church members, and were called for by church members in order that their children might be under Christian instruction. This one exception is in a village on the plain four miles from a chapel. A church member living in the place asked for the school, at the same time bringing the names of thirty pupils who wished to study and who promised to pay about half the expenses of the school. Two hundred and eighty-seven (287) pupils have been enrolled in the schools, making an average of over thirty pupils to one school. The average attendance has been one hundred and sixty-three days (163). The amount contributed by the pupils is two hundred and nine dollars and thirteen cents ($209.13). It is impossible to estimate the value of these schools in mission work. They are each under the direct supervision of a pastor, and I have visited each once in about two months, and examined each with my teacher, a First Degree Graduate, twice during the year. The pupils attend Church and Sunday-school regularly, and they are taught the Bible each day. Nearly every one of these two hundred and eighty-seven pupils have repeated for me the Ten Commandments, the Apostles' Creed and the Lord's Prayer, besides several hymns. This seed sown in the mellow soil of the child's mind will not be lost. Several pupils from the oldest of these schools have joined the church this year.

The native contributions this year have amounted to $738.75, the number of additions to the church is 114.

The most pressing need in this branch of the work in this station is for the enlargement of the Geu Cio Dong church. This has been before the public before. But the need increases, if this is possible, as time goes on. Sunday sees the church full. This is true at the present time, although nearly one hundred members have gone from this church during the past year to form other churches

in their own villages and sections of the suburbs or city. Moreover, there is no building for a union meeting of the mission. Even union meetings of the Endeavor Societies of this station had to be discontinued for the want of a room large enough to accommodate the numbers who wished to attend. Last autumn the annual meeting of the mission was held in a tent. The communion service, at which about seven hundred had gathered, was broken up by the rain. So this enlargement is not only a station need, it is a mission need. Two thousand five hundred dollars ($2500) gold will build the church.

Po-na-sang Hospital Evangelistic Work.

Since Dr. Kinnear's return to America on furlough the evangelistic work in the men's hospital here has been in my care. Prayers have been conducted daily at nine a.m. I have been able to attend only a few times. The attendance at these times was about ten, besides the evangelist and the students. The evangelist has been very successful in his personal work, as the additions to the church due to his efforts testify.

Conference of Christian Workers.

The chairmanship of the Committee of Arrangements for the Conference of Christian Workers, under the guidance of Messrs. Mott and Lyon, which was held in Foochow, October 14 to 19, 1896, fell to me. The correspondence necessary to make the convention a success was no light task. As there was no building in Foochow large enough to accommodate the numbers who wished to attend, a tent was erected, which took both time and strength. Over one thousand students, preachers and teachers, attended. These came from all parts of the Foochow-speaking section of the province. The influence of the convention in the lives of the students, has been very marked. Two flourishing Y. M. C. A.'s, one in the Scientific Institute and one in the Theological Seminary, are doing good work. References to the words of Messrs. Mott and Lyon are frequent. The impression made on the minds of the students of the importance of Prayer and Bible Study is indelible. Three persons in our mission have asked to enter active Christian work as a result of those meetings. November 5–7 I attended as delegate of the mission the gathering at Shanghai at which the National Y. M. C. A. of China was established. At that convention Mr. Ding Ming-uong, my assistant in the Theological Seminary, was appointed as delegate to the first convention of the World's Student Christian Federation, to be held in Williamstown, Mass., July, 1897. Mr. Ding is now on his way to America.

Respectfully,

W. L. Beard.

Foochow Theological Seminary.

FACULTY.

Rev. W. L. Beard, *President.*
Mr. Ding Ming-uong, *First Assistant.*
Mr. Gong Sik-song (First Degree), *Second Assistant.*

UNTIL the present year the mission has never had a building to be used as a Theological Seminary. The young men who have studied for preachers lived in the lofts of the chapels and met in one of the chapels for recitations. By this method only a limited number could be accommodated, and the influence of the teacher was weakened to the same degree that it would in the United States under the same conditions. In 1895 the supply of preachers fell far short of the demand. The constituency of the mission was increasing very rapidly. The calls for preachers were numerous, but could not be supplied. The mission was a unit in agreeing that the number of trained native preachers must be increased. It was also agreed that to do this we must have a building. But the funds for this were not at hand. In 1895 a lot adjoining Geu Cio Dong church was purchased for the purpose of enlarging the church. A native building, 24 × 70 ft., stood on this lot. As the money for enlarging the church was not yet at hand the mission decided that this building should be repaired at a nominal cost to be used temporarily as a Seminary. Accordingly it was fitted up and has been used this year for that purpose.

Another requisite to the success of the Seminary was felt to be a competent Chinese teacher to assist the foreigner. For this position the mission was most fortunate in securing Mr. Ding Ming-uong, the second son of our oldest pastor and a graduate of the Anglo-Chinese College of this place. He is a thoroughly consecrated young man. The work he has done in the class room during the year has been in every way satisfactory. But of even more importance than this has been his personal influence on the young men. They have caught his consecration and enthusiasm. The native books have been taught by a graduate of the First Degree, Mr. Gong Sik-song, who had previously united with the church and who has done excellent work. He gives promise of valuable service in the Master's cause in the future.

At the beginning of the year over twenty young men offered themselves as students. From these ten were selected as promising young men for preachers of the Gospel. One was taken ill after a month of study, and has not returned. The other nine have studied during the year. Of these seven have done good work and given

promise of great future usefulness as preachers. The other two will make good colporteurs or assistants in some of the places where the work is too heavy for one man. Such places are waiting for them.

The class have, during the year, taken a thorough course in Biblical Geography, have read Genesis and Exodus, translating from classical into colioquial, explaining the meaning and learning the outline. They have learned to use the Romanized Colloquial in reading and writing; have mastered the Colloquial Geography; have taken a course in Physiology, studies in the Life of Christ, and have spent one hour a day in reading the native books. During July and August they helped in the evangelistic work in the various stations. The last month of the year they made a tour of the mission's field, except Shao-wu, holding meetings in various places, selling books and tracts and talking with the people. The money for the expense of this trip was raised by the young men themselves without calling on the missionaries to help. In addition to their studies each student has conducted one evening meeting a week in one of the churches, taught a class in Sunday School and helped in the Endeavor Societies in the smaller places. They have also held services in some of the day-schools on Saturday afternoons.

There were twenty-five applications for the new class to begin this year. From these eight were selected. The character and history of each applicant was very carefully examined. Each man was asked concerning his family, business, conversion, Christian life, object in studying for the ministry, education and the forms of Christian work in which he has engaged. The Committee of Examination consisted of Rev. Chas. Hartwell, Rev. G. H. Hubbard, three of the ordained pastors, Mr. Ding Ming-uong and myself. In their knowledge of the character these eight men passed a very satisfactory examination. The standard here is far above that of any previous year. Their record as Christian workers is also very pleasing. Both missionaries and pastors testify to their efficiency and usefulness. Some of them, as business men, have already conducted evening preaching services in the chapels. Through their personal efforts many have been led to the Saviour, one man having brought ten of his friends into the church.

As to vocation one is a school teacher, one a beater of gold foil, one a dealer in kitchen utensils, one a seller of silk, one a carpenter, one a farmer and one a colporteur.

These men were every one in positions where they were making a good living, and some of them were making money. Each one is dependent on his own labor for food and clothing, and some of them have parents, some brothers and sisters, some families of their own dependent on them for support. They have all given up their former

position and are devoting their whole time to study and to active Christian work. The mission does not promise to support them, but we promise each about twenty dollars ($20) gold a year to help him during the time he is studying. In other words, twenty dollars ($20) is sufficient to enable a young man to pursue studies in the Seminary for one year.

A trained native agency is the most important factor in the success of mission work. If the missionary force is depleted the work suffers a serious loss. But when the ranks of the native preachers are reduced the work stops. Therefore whatever affects the training of the native agency, affects the whole work of the whole mission. And no material cause should be allowed to obstruct the giving of the very best training to these men who are to be the saviours of their people.

At the last annual business meeting of the mission the question of a new building for a Theological Seminary was thoroughly discussed. It was there unanimously agreed that the present quarters, temporarily fitted up, would answer the purpose as long as they were available and as long as they were large enough. The ground on which the present building stands is needed to enlarge the Geu Cio Dong church. The mission agreed that if the church should need the ground, or if the building should be inadequate for the use of the Seminary, the most urgent need of the whole mission would be a new building for the Seminary.

The building which we are using is crowded with only two classes. Every sleeping room is full and the one recitation room is too small for all to meet together for prayers comfortably. This year we are improvising a second recitation room, so that the two classes may recite at the same time. It will not be possible to put eight more men into this building next year. Nor will it be possible to provide another recitation room for the third class in this building. The work of training the native pastorate must suffer, unless we have a new building within a year. If we are to give these young men who are preparing to tell God's Plan of Salvation to the dying millions here in Fukien province a three years course of study in the Bible and other necessary books; and if we are to receive a class of eight or ten men each year, both of which the mission ought to do, we must have a building in which to work. Under the present condition of prices and exchange one thousand dollars ($1,000) in gold will buy the land and erect the building. This should be done next fall. This work is in the care of the churches of America. We are their agents. This is the condition of their work. We await their orders.

Respectfully,

W. L. Beard.

The Girls' High School.

Ladies in charge { Miss E. J. Newton.
„ E. M. Garretson (in America.)

Chinese Teachers { Mr. Ling Muh-geh.
Miss Ling Muh-cie.
„ Ding Nguh-ung.
Mrs. Ngu Nguoh-hua.

No. of pupils—1st Term, 87. 2nd Term, 83.
Total under instruction during the year, 96.

THE Girls' High School is situated at Po-na-sang, in the southern suburb of Foochow, and the building would be a prominent object, if it were not so shut in between high mud walls and Chinese houses. It contains the home of the ladies in charge, of whom, alas! there has been only one for three years past, a pleasant school-room, recitation, dining and sleeping rooms, whose accommodations are strained to the utmost.

This used to be a charity school; everything being furnished the pupils, of whom there were few, and quite a proportion of these from heathen families who often put their daughters here to be fed till they were old enough to be of use at home.

We had no course of study, comparatively few good text books, and no well trained native teachers. In short, there was very little enthusiasm among teachers or pupils, and it was all up-hill work.

Changes come slowly in China, but ours has come at last, and our present opportunity is limited only by lack of money and of workers.

Thirteen years ago Mr. Ling, our Chinese teacher, brought to us good natural ability and the training he had received in the Boys' School. He has grown since then in intellect, in tact and in spirituality, and so identified himself with the interests of the school as to make his services extremely valuable. It is largely owing to his faithfulness, and that of the young lady assistants, that the present degree of success has been attained.

Thus far only twenty pupils have completed the Course of Study and received diplomas. All of these were professing Christians, and all have become either teachers or medical students. One is a very sucessful kindergarten teacher at one of the out-stations, and some are doing excellent work as assistants in the

Boarding-school. Of the three who graduated at the close of the last year one is teaching in the new Preparatory School at Pagoda Anchorage, one a day-school at Ing-hok, and the third married a young man, who was called to the care of a new church in the suburbs, where she teaches a Station Class of women and has general charge of woman's work there.

We are gradually gathering a better class of pupils who are willing to defray a part of their own expenses, and a larger proportion of them come with the definite purpose of completing the course of study. The graduating exercises, which are held in the church, attract much attention and awaken fresh enthusiasm each year.

While mental and physical training occupy much of our thought and attention the real aim of the school is to develop Christian workers, and only so far as this is attained, can it be called a success. To this end Bible study takes the foremost place in our curriculum, while morning Bible talks, prayer meetings and two flourishing C. E. Societies, are important agencies in developing the spiritual life of the pupils. There is much enthusiasm manifested in the monthly missionary meetings, and a generous donation was sent at the end of the year to aid in the erection of a new building for the Girls' School in Madura, while the Armenian orphans were not forgotten.

The voluntary Evangelistic Band does excellent work from house to house and in several different Sabbath Schools. Eight of our number have united with the church during the year, making twenty-six church members in all, and others are active members of the C. E. Society, but it seems best to give them further testing.

The Self-government Society was organized three years ago, and has done much to develop the consciences of the pupils, as well as their sense of responsibility. A little incident will illustrate this. One of the older girls asked one day to be punished for the omission of some duty, lest her example be a stumbling block to the younger ones.

In the early part of the year an epidemic of fever broke out, which prostrated nearly half our number and seriously interfered with work, but, with that exception, our health record has been good, in spite of our overcrowded condition which brings additional strain on teachers and pupils.

Nearly twice as much has been received this year in fees from pupils as a year ago, but this amount is less than one-sixth of the total cost of the school. At the present rate of exchange seven dollars in gold will cover the cost of a scholarship, but, as this rate

is not likely to continue, it is only safe to state the price at ten dollars.

An event which will long be remembered was the visit, in March, 1896, of Miss Abbie B. Child, Secretary of the W. B. M., and her sister. It was the first time we have ever been visited by one of the Secretaries, and it established a new bond of love and sympathy which we believe will be of lasting benefit, and which we trust will result in the sending to us of the lady workers for whom we have been pleading so long, and the $4,000 for our new school building, that our work may be properly graded and prepared to fill the place which its increasing importance demands. Let any one who feels that we can wait a little longer ask Miss Child for the letters the school girls sent by her to the young ladies in America, and put their plea beside your list of expenditures for the year, and see if you are quite satisfied about it.

ELLA J. NEWTON.

Po-na-sang Station Class.

THE Po-na-sang Station Class was one of the first organized efforts of our mission for the Christian instruction of women, and has just closed its fourth year.

After a careful sifting of candidates, the class this year opened with twenty names on its roll. Two of these dropped out before the close of the first term. After the summer vacation the roll was thoroughly revised, old members being dropped and new ones received, making a class of twenty, seventeen of whom continued to the end of the year. Nearly all of this number have done good work.

A woman who formerly studied in the class, and has a fairly good knowledge of the character, has been employed to teach (the character only), being paid by the Chinese Women's Home Missionary Society. The more important part of the instruction was assigned to more competent persons. Bible exegesis was taught by Mrs. Lau, one of the Bible women; explanation of Hymns and general instruction, by Mrs. Ding, wife of one of the pastors; the Catechism, by Mrs. Beard; and the latter half of the year a study of the Christian Doctrine, prepared by Mrs. Beard and taught by Miss Ding, a teacher in the Girls' High School. The more advanced pupils have completed the reading of the Hymn Book and the New Testament. All have committed to memory the Ten Comandments and the Lord's Prayer.

Some of these women have bound feet, and show their sincere desire to learn by their willingness to walk through the streets to the class daily at such a disadvantage. As most of the women are obliged to earn all or a part of their support, they cannot give up the time for study without some compensation. To meet this difficulty the mission grants to each pupil the sum of two cents gold for each day's attendance, which enables them to avail themselves of this opportunity. This allowance is kept at the lowest possible figure in order that money may not be a motive.

The aim of this work is to fit the women for more intelligent worship in the Sabbath services; to raise them to a more intelligent and more spiritual daily living; and to make them more efficient Christian workers among their neighbors and friends;—with the hope that some among these may become sufficiently proficient, tactful, spiritual and earnest to be employed by the mission as Bible women. This hope has been realized in part. At the close of the

year two of the women, whose three years' study had rendered them fairly qualified for Bible work, were taken into the employ of the mission.

Christian instruction for the women is an important branch of the work, but is far behind other developments of the mission. We realize there is room for much improvement in methods and quality of work done. There should be a class in connection with each church or chapel. This would necessitate the organization of several more and makes more manifest the need of missionary recruits, as each class should have the supervision of a foreign lady who can give a part of her time to direct teaching in the class. The women need contact with a strong Christian character to enthuse and stimulate them.

Respectfully,

ELLEN L. K. BEARD.

Po-na-sang Missionary Hospital.

THE American Board began medical work in this mission January, 1870, twenty-three years after the founding of the mission. Dr. and Mrs. D. W. Osgood, of Nelson, N. H., were the first to undertake this branch of the work. Soon after their arrival in January, 1870, Dr. Osgood, in company with Rev. C. Hartwell, made what was then considered a long tour of 140 miles by boat up the River Min as far as Yen-ping, a very anti-foreign city. They sold books, explained Christian truth and treated about 150 patients, including some minor surgery. After this trip medical work was carried on in the city for a few months, and in October dispensary work was also started in the suburbs at Po-na-sang. Later a native building was secured near there and converted into a hospital, which was used for seven years, till the way opened to build a new hospital.

In 1872 a new dispensary was opened at Ha-puo-ka, about 15 minutes' walk from Po-na-sang, which was continued till 1887 and then transferred to the new hospital, on account of being more convenient and economical. The new hospital was built at Po-na-sang in 1878 and the old one turned into an asylum for the cure of opium patients and used thus till 1883.

The facilities for carrying on medical work were very inadequate at first, and there was much prejudice and anti-foreign feeling. But upon better acquaintance this gradually subsided and the facilities also improved with the development of the work. The first hospital report, covering a period of two years, recorded 6,579 patients and about 270 surgical operations. The subsequent reports show a perceptible annual increase more or less regular, reaching the largest number in 1879, in which 9,578 patients were recorded, including 560 operations. The ninth, a decade report, and the last before Dr. Osgood's death, gives a general summary of his 10½ years' work. The total number of prescriptions recorded were 78,697, of which 51,838 were first visits. The whole number of surgical operations, major and minor, were 4,015. At the death of Dr. Osgood, August 17th, 1880, this work was carried on by Dr. Whitney till the latter part of 1888, except while in U. S. on furlough, when Dr. T. B. Adam, a community physician, was secured to take the medical oversight of the hospital. At the end of 1888 Dr. Whitney removed to Shao-wu, and Drs. Adam and Rennie were secured to make semi-weekly visits till Dr. H. N. Kinnear, of Kingsville, O., arrived

and took charge at the beginning of 1890, after a year's preparation for the work. He then carried on the work till March, 1896, when he returned to the U. S. on furlough, and it was again put in charge of Dr. Whitney.

The total number of treatments since the opening of the work in 1870 amount to 257,616, of which over 2,000 were opium in-patients and 8,325 hospital in-patients, and including 15,013 major and minor surgical operations. This large number of patients included artisans, beggars, boatmen, coolies, farmers, laborers, literati, merchants, officials, priests, soldiers and yamên attendants, representing nearly every class and province in China. Men, women and children shared the benefits of this work. From 1877 to 1883 the cure of opium patients was made a special feature, and over 2,000 were cured, of whom perhaps 500 remained free from the habit, and some of them also became Christians.

As medical work could not be carried on to advantage without Chinese help, the most suitable young men available were selected to receive instruction and aid in hospital and dispensary work. About thirty in all have been received, and at least half of them retained and taught from three to five years, and a few of them even longer. Several have gone out to practise for themselves, and have met with reasonable success.

The teaching of medical students also required text-books in Chinese. These were very few and meagre at first, but were materially improved in the course of years. So Dr. Osgood's most valuable and enduring work was the translation of Gray's Anatomy into the Chinese classical, or book language. It has already passed through two editions, and a third is in preparation. Being in classical form it can be read by all Chinese scholars in all parts of China or wherever the Chinese language is used. It has thus found a wide circulation among the more intelligent of the Chinese people. When we consider the low state of medicine in China, and remember that anatomy is the foundation of all intelligent practice, we can readily comprehend the utility of such work.

Dr. Whitney has also prepared two Physiologies in the Foochow colloquial language, one for use in the numerous common schools and one for the boarding-schools for boys and girls in the different missions. Intelligent Chinese can also read them with profit.

Report of Medical Work for 1896.

Dr. Kinnear returned to the U. S. on furlough in April, and his work was put under the care of Dr. Whitney, but as he lived at Pagoda Anchorage, ten miles away, he could only make weekly visits to the hospital. So that most of the treatment of patients

devolved upon the three native assistants. But notwithstanding this there were 120 more in-patients than last year (1895) and nearly as many dispensary treatments and a few more surgical operations. The average daily clinical attendance was 44, and the monthly hospital attendance 27. This is a very gratifying result in the absence of a resident physician. The routine of medical work affords but little that is new or striking from year to year, hence there is nothing special to add in this brief report. The hospital evangelist has continued to labor both for the in-patients and the large number attending the daily clinics, and as far as known he has done faithful work.

The native assistants also have done good work as shown by the results. We have not been able personally to give them instruction, but Mr. Chang, a former student of the Tientsin government medical college, has taught them some. The whole number of dispensary patients treated was 13,805, of whom 3,479 were second visits and 1,843 were women. Surgical operations, 784; in-patients, 325, making a sum total of 14,130.

H. T. Whitney, M.D.

Hospital Sunday School.

WHEN Dr. and Mrs. Kinnear left for a furlough in America the flourishing little Sunday School which they had instituted in connection with the evangelistic work among the patients at the Hospital was committed to my care. Although composed largely of the children who play about the streets in the vicinity of the Hospital, yet the invitation is broad, "Whosoever will" may come. A good number attend regularly, and quite as many more come only occasionally, while at every meeting strange faces appear with which we never have further opportunity to become acquainted. As the sound of the songs floats through the open doors out into the noisy streets many a passer-by catching the unfamiliar sound, follows it from idle curiosity alone and hears the wonderful truth, perhaps for the first time in his life.

With so variable an audience, including as it does so many children who cannot read and whose parents cannot teach them, the use of quarterlies is impracticable. Consequently the Scripture lesson is taught from a large Bible lesson picture hung where all can see. On another scroll are written in large characters a selected list of hymns and the Lord's Prayer, which the children are learning from week to week.

The Hospital evangelist and the three medical students constitute a valuable corps of helpers, the former with two of the students teaching the older persons and the other student talking to the children. At the close of each session each child receives a picture card with a verse of Scripture pasted on the back of it. If he learns the Scripture text to recite on the following Sabbath, he receives in addition to the one regularly given a larger picture. This induces many of them to commit to memory one text every Sunday. These cards are sent us by friends of the work in America, and comprise all kinds—Sunday School, holiday, bygone artistic, calendars, and even advertisement cards on which the illustrations are of a good moral tone. The reader can hardly appreciate the delight these cards afford. They are such a novelty to the Chinese boy and girl. Nor can he fully understand how much the large Bible pictures help us in making clear to them this story of the Saviour of the world.

As to the progress and results of the work it is impossible to make even an approximately correct estimate. We know that the

audiences have been steadily increasing, and now average about one hundred and forty, that there has been a marked growth in the interest and attentiveness of the listeners and that the pupils have learned something of the Gospel story in prayer, hymn and narrative. But to how many thousands of souls hardened in sin, falsity and superstition, these fragments of Scripture may go as beams of light, we can never know. Nor how much of the seed sown in the mellow soil of the young heart will spring up and bear fruit unto eternal life. We can only hope that these children will seek to know the Truth, and that the Truth will make them free, and that they may grow into the knowledge of our Lord and Saviour Jesus Christ, and trust the results to God.

Respectfully,

Ellen L. K. Beard.

Chinese Woman's Missionary Society.

THIS Society still continues its good work and influence, although we are not able to report definitely the number of visits for personal work made by its members during the year, but it is certain that there is an increasing realization of the value of souls and of individual responsibility for giving them the knowledge of a way of salvation through Christ.

One of the four sessions for women of the Annual Meeting last November was given to reports from this Society, and much enthusiasm was manifested.

As this was our Jubilee year an effort was made to secure a larger attendance than usual, and never before in the history of the Mission has such an audience of women filled the suburbs' first church.

A social gathering, combined with a business meeting, was held later to elect officers and plan for the coming year. It was voted to continue the support of the same workers as last year, *i.e.*, the kindergarten teacher at Uong-puo and the teacher of the Woman's Station Class in the suburbs. Special collectors were appointed at different places in the city and country to awaken deeper interest and increase contributions, hoping to secure sufficient funds to pay the traveling expenses of delegates attending the Annual Meeting next year.

Mrs. Ding, the Senior President, wife of our oldest pastor and mother of Ding Ming-uong, who has been sent to America as the delegate of the Chinese National Y. M. C. A., is an indefatigable worker, walking many miles to collect money, as well as to carry the Gospel message. Probably no other woman, Chinese or foreign, within the range of the Foochow dialect, has told the story of Jesus and His love to as many people as this same plain, unpolished Mrs. Ding, whose heart is all on fire with love to souls. May God raise up many more such women to follow in her steps!

ELLA J. NEWTON.

Report from the Ing-hok Station.

Evangelistic Work.

THIS District lies for a hundred miles along the Ing-hok river to the South West, and is reserved to the American Board to evangelize. It is a beautiful mountain region with no very large cities but hundreds of towns, villages and hamlets. The District city is about in the center, and has perhaps a population of 15,000 souls. Forty miles farther up the river is Sung-kau, an important market center, with about the same number of people. This place is reputed to be the home of many rich and literary families. Other important towns are Nang-seu, at the mouth of the river, and Gak-liang, twenty miles up.

The first preaching was done in this district by Rev. R. S. Maclay in 1857. The first believer was baptised in 1864, and he is still with us faithfully preaching the Gospel. In 1865, when the Province was apportioned between the three missions, the Ing-hok District was reserved to the American Board, and Rev. S. F. Woodin was placed in charge of the work. For thirty years this faithful missionary traversed this difficult field, scattering the seed from the Word of God. Slowly but steadily the work developed and before he left for America, expecting to return shortly, he had the satisfaction of seeing nearly a hundred members enrolled. After his departure for a needed vacation, which came too late, however, for the Lord called him home before he could return, the district was placed in the joint charge of Messrs. Hartwell and Hubbard. In January, 1896, the oversight of the work was committed to Mr. Goddard.

During the past year the Lord has wonderfully blessed the preaching of the Word. The gladness of the harvest days had come to cheer and reward the laborers. A year ago there was cause for regret in the condition of the district ; this year there is cause for praise and thanksgiving. The church membership has increased from 118 to 206, and the native contributions have increassed from $48 to $283.81. We were enabled to have regular preaching at eleven places and Christian day-schools at three others. During the past year the missionary in charge has made seven trips into the region, visiting it every month, except the hot months. For this purpose he has traveled mainly on foot, or by boat, over a thousand miles. A cause of especial gratitude was the re-opening of the work at Sung-kau in May. Work was begun here in 1876 by Mr. Woodin,

which, owing to lack of interest and opposition, was abandoned after seven years. Before the end of this year the Lord had blessed the undertaking with many learners, six of whom were received into membership.

The main interest of the year centered about Gak-liang. Here a great awakening took place the last part of last year and the first part of 1896. Under its stimulus over eighty entered the church. But the Lord, to whom all hearts are open, thought best to sift them and for six months a distressing persecution took place that tested their faith. Through it all they generally stood firm, and only eight were dismissed from the Church for returning to their idolatry. Such fortitude honors the Church of China. Before the year was ended the magistrate had rendered decisions that settled the Christians' right and title to the land that they had bought for a church and to the undisturbed liberty of worship. Through the kindness of the Christian Endeavor Society of the Congregational Church in Seneca, Kansas, and other friends at home, nearly enough money has accumulated for the erection of a church and parsonage on the lot that the natives bought for that purpose. Its erection has been delayed by the persecution, but is now under way.

We have continued our search for land in Ing-hok City, upon which to erect a home for the missionary's family and the young lady missionary, when the Lord shall see fit to call her. The Mission and the Prudential Committee of the American Board have authorized this, but owing to the stringency of income have thrown on the missionary in charge the necessity of raising the required money. It must be patent to every one that to thoroughly evangelize a district a hundred miles long there must be a resident missionary. This requires a house. Then because of the peculiar value placed upon women there must be a lady missionary, and that she can do her work well she will need a small girls' school. The wife of the missionary in charge is fortunately a physician, and if she goes there to live the sick will inevitably throng her, and to save her nerves and strength a small hospital is imperative. These will cost, the house, school and hospital about $3,500. If the Lord has entrusted any of this money to you the work is waiting. So far the opposition and cupidity of the natives have prevented our purchasing the land, but there are now excellent plots "offered," one of which we hope to secure. Pray that we may recognize the Lord's leading.

The two day-schools, taught by graduates from Miss Newton's Girls' High School, deserve especial mention, because of their success under teachers who understand Western methods of teaching and who have a sincere purpose to win their pupils for Christ. Their

success makes more obvious and imperative the need for lady missionaries for evangelistic work among the women. Because of the seclusion and subordination of the women of China special means must be employed to reach them. The oversight of male missionaries has resulted in only thirty per cent of the Church members being women. For this work and the training and oversight of Bible women and girls' schools lady missionaries are indispensable.

The work in the Chong-ha region was under the care of Rev. Chas. Hartwell until November, when it passed under my care. Under his labors interest was maintained and preaching had also been resumed at Nang-seu. Work had been begun here as long ago as 1860 by Rev. W. C. Burns and others. Thanks are hereby extended to friends in America for financial aid that made it possible to do so much the past year. I especially desire to thank the C. E. Societies of Seneca, Kansas; Hope Church, Worcester, Mass.; Grace Church, Holyoke, Mass.; Mrs. Northam, Mrs. Youngs, Mr. F. Beebe, Miss Woodhull, Rev. H. W. Pope, Mr. J. R. Morris, Mr. A. MacLarty. The Lord has wonderfully blessed the work the last year, and that means there was much prayer; for this also I thank the kind friends.

DWIGHT GODDARD.

Reports from the Shao-wu Station.

Historical Sketch of Evangelistic Work.

WHEN Chinese New Year came, 1873, as I had no teacher for a few days, I set to work to compose a little speech in Foochow. I would recall some text of Scripture which had in it the expression I wished to use, and copy it out from the Foochow Testament for my use. On Friday, January 1st, we had a farewell meeting with six of our helpers, whom we were about sending to the Interior to try and rent chapels at Iong-k'au, Chiong-lok and Shao-wu. Mr. Woodin preached from Matth. xxviii. 20, and as a very brief part of the exercises I read my little speech. These helpers were successful in renting at Iong-k'au and Chiong-lok, but not at Sieu-u-hu; and thus was begun the work which has meant so much to me, and mine.

It was on the 8th of October, 1873, at quarter past 4 in the morning that Mr. Woodin, Dr. Osgood and I started out from Po-na-sang for up-river. On the following Sabbath morning the boat started to go on before we were up, but Dr. Osgood's warning voice soon brought them to a halt. At Yen-ping, on the 13th, we visited the Methodist chapel, and saw the ruins of the Anglican chapel which had been sacked by a mob. We were at Iong-k'au from noon of the 16th till noon of the 23rd, and there on the 22nd Mr. Woodin received the first man to the church in our up-river field.

On the evening of Saturday, the 25th, we reached Chiong-lok, and remained there till the morning of Monday, November 3. On the 2nd Mr. Woodin received the second man to the church. About noon Dr. O. took a bowlful of pus from the hip of a boy, and in the afternoon was called to see a man with right arm and right leg shattered. The only hope for the man was in amputation, and to this his family would not consent. It was a hard and exhausting case for the doctor.

Monday we started by boat toward Kiong-ning-kaing. Were on the boat a little over two days. Waited in Chinese inn through Wednesday and Thursday, and Friday morning started on with two chairs, each one in turn walking while two rode. Mr. W. was heavy, I heavier, and Dr. O. heaviest, and the coolies soon were manœuvring to make Woodin's walks short and Dr. O's long. We entered Kiong-ning-kaing after dark, were refused entrance to an inn, sat in ancestral hall, gazed at by an ever-increasing crowd. It was *then* a novel sensation to me to have folks holding a light

up to me while they scanned me over from head to foot. After a time we were taken to the Yamên, kindly received by a magistrate who had read of Washington, and soon taken to an inn. The subordinates in the Yamên were Foochow people, and were the only Foochow people in the city, and they treated us like brothers. Monday we had a fine sale of books, and Tuesday started toward Shao-wu. Wednesday noon came to city of T'ai-ning, small and poor. Sold books there that afternoon. We reached Shao-wu Saturday forenoon, and put up at an inn at the East gate. Monday Mr. W. and I went on by chair to Kuong-tah, 80 *li*, where that evening Mr. Woodin saved the life of our host's wife, who had taken opium in a fit of anger. Tuesday we sold out our books and returned next day by boat to Shao-wu. Dr. O. spent the whole week at Shao-wu, treating such cases as presented themselves. Mr. Woodin and I sold books, and Saturday afternoon I came down with dumb ague. Monday we started for Kiong-iong by chair, but the day before had been a great day for weddings, and our coolies were all fagged out. We reached Kiong-iong Wednesday, 11 a.m., sold books there that day and started by boat next morning for Kiong-ning-hu. Reached there Friday, 10 a.m., went to the Prefect's Yamên, where soon various officials gathered, and with one voice urged us to go away. After much vigorous protesting and arguing we had to give in. We were escorted to a boat, in chairs, and left by boat that afternoon. We spent a good part of Saturday at Nang-wa selling books, and also remained there through the Sabbath, I feeling very poorly. Monday evening at Yen-ping I had a chill. Thursday morning we found Ku-sang in sight, and it did look good. That forenoon our boat, which had been *impressed* by the Kiong-ning officials, landed near the home of the men below the upper bridge and on the wrong side of the river. A small boat ferried us across, and we struck out afoot for Po-na-sang, arriving there at noon, Dec. 4, having been absent 57 days. Mrs. Walker had been staying with Mrs. Osgood, and during my absence Dr. and Mrs. Baldwin and Alice and Agnes had returned from the U. S. A. We gave up our house to them and shared the West house with the Hartwells. I had charge of the Ch'ong-ha field, but my health was not good that winter. Our Ch'ieng-king (Ch'ieng-wang-king) came to us on the 15th of March. That Spring Mr. Woodin and Mr. Ohlinger started up-river, the former to visit the up-river out-stations, and the latter to go overland to Kiukiang.

October 20th Dr. O. and I started for the up-river field. On account of head wind we were three days getting to Chui-k'au. We were gone 60 days, and visited Iong-k'au and Shao-wu, Sing-siang and Nang-hung in Kiang-si, Kiong-ning-kaing and T'ai-ning-kaing, Shao-wu again, Chiong-lok and Iong-k'au again. When we reached

Chui-k'au, eager and hopeful to be home next morning, a roaring, tearing head wind kept us near there all night. It was during this tour at Nang-hung that Dr. O. received a blow on the head, from the effect of which he never fully recovered. It may have been one of the remoter causes of the fatal termination of his last illness.

On our return we found Rev. and Mrs. J. B. Blakely, who had come out to help in opening the Shao-wu Station.

Friday, April 9th, 1875, Mr. Woodin, Mr. Blakely and I started for up-river. Were absent fifty days. Of this time twenty-four days were spent in our rented chapel at Shao-wu, in vain attempts to purchase premises. After our return both Mr. B. and I were not well. He had the shakes, and I was troubled off and on with bronchitis.

In September I had an attack of bronchitis, which proved so severe and protracted as to prevent my going to the Interior with Dr. O. Mr. B. also had been troubled with ague all summer. So Dr. Baldwin volunteered to go; and on this tour he and Dr. Osgood succeeded in purchasing premises at Shao-wu. They left October 18th and returned November 25th, Thanksgiving day. Under December 31st, 1875, I find it recorded that "the Board has cut down our appropriation for this next year to about 2,000 dollars." Some difference between then and now. A part of the business at that mission meeting pertained to the rebuilding of the Keu-chio-tong, which had been burned.

The next Spring Mr. Blakely and I made the round of the up-river field, and bargained for the erection of a small house at Shao-wu, East Gate. Then came another delightful summer at Sharp Peak. The question came up, Shall we, Blakelys and Walkers, or shall we not, move to Shao-wu in the Autumn? The opposition was quite strong, *especially from outside of our own* Mission. The Blakelys wavered for a time, but Mrs. Walker backed me up in saying, "We will go whether others do or not."

It was about 11 a.m., November 1st, that we took our departure from the city station. We had lunched at Dr. Baldwin's, and then sung, "Ye Christian Heroes," and Mr. Woodin had led in prayer. Our trip up was a long, slow pull up the numerous rapids of the Min River. The Blakelys were once or twice in some danger of being wrecked, but at last the evening of November 22nd found us only one mile from our house in Shao-wu; and we went thither early the next morning by chair. The ladies had the pleasure of being welcomed in good Foochow by the mother of a man then employed as a helper. Liu Siong, his wife, and their daughter had come up with us from Foochow in a third boat, on which also were the doors and windows for our house.

We were soon saddened by the news that our faithful brother, Muk-ko, stationed at Chiong-lok, was dead. Later on our own faithful cook, Ch'wang-ko's brother, Chai-chai, was taken from us. We had come up with the intention of spending the winter, and then return to F., but we all said, "After such a job of getting here we are not going back in a hurry." That winter the sickness of Liu-siong's wife and daughter compelled their return to F., and soon Mr. Blakely's cook had spitting of blood, and returned to F. So came the trying matter of servants. Mrs. W. tried thirteen different ones during our first stay at Shao-wu.

In the Spring of 1877 we were gladdened by the news that Dr. and Mrs. Whitney were coming to join us. At the Thursday evening prayer meeting, May 17th, we learned that Dr. O. and the Whitneys had been attacked by robbers. Next morning I started down the river, and met them 30 *li* below Shao-wu, and was relieved to find no one seriously hurt. The robbery had occurred forty miles away, and it took five days for the news to reach us at Shao-wu. We were then three families in one small house, and the hot weather at hand. But Dr. W. ordered the Blakelys to Foochow on account of the babe's health. A new house was building, into which the Whitneys moved August 22nd.

That summer we had some ingathering, but not any that proved valuable. Several men had been gambling and were in debt, and they had heard that we paid $2 per month to any one who joined us. Out of 5 or 6, two held on and united with the church, but never made consistent Christians. We were troubled to secure helpers. At Iong-k'au, Ko-ch'ung rendered valuable service for two years or more; but ill-health compelled him to return to Foochow. At Shao-wu, Ieu Nu-ling became a valuable man; and at Iong-k'au, K'uok Hwak-sung, first on his own tea farm and afterward at the chapel, brought in members. But the work at Chiong-lok dragged along miserably for years, and finally was abandoned.

In 1878 Mrs. W. and myself, with our daughter, spent a few months at Foochow, and then went to Shanghai, and from there up the Yang-tsz river to Kiukiang. From there on the evening of the 3rd December we started in the M. E. yacht *Stella* across the Poyang Lake. That night I had dumb ague, while Mrs. W. had the first one of those severe attacks of internal pain, from which she suffered so much during the rest of her life. Before this she had suffered much from severe attacks of head ache. We were on the yacht 5½ days, then nine days on a native boat, and then nearly four days by chair to Shao-wu, arriving there December 21st. The Blakelys had been there alone since the 1st of September, as the Whitneys had been compelled to come to Foochow on account of

his health. Thus the Blakelys were the first family to live alone at Shao-wu, and the strain on Mr. Blakely prepared the way for his breakdown the next summer.

The summer of 1879 was a hard one. First Mrs. B. was dangerously sick with gall-stone about the last of April. May 6th, Mrs. W. had another of her attacks. But May 18th, Dr. Whitney made his maiden effort in mandarin, just two years after landing at Shao-wu. May 20th, Mrs. B. gave birth to a son. July 18th, Mrs. Whitney gave birth to a daughter. That night Mrs. Walker had a severe attack of what we called neuralgia of the stomach. For a time laudanum seemed powerless to assuage the pain. Through the whole month of July the heat was intense, and August was the same. On the 22nd July Mr. B. and I started out to hunt for some monastery where we could go for a time with our families. We found several, not very high, but spent a night in one, fully 4,000 feet above sea-level, but more than one day's journey from Shao-wu. On our way back on the 25th Mr. B. suffered a partial sunstroke, which resulted in so injuring his brain that he has never been able to resume the work of the ministry. During our absence Mrs. Walker had had another attack, another August 2nd, and another August 7th, which was very severe; it required repeated doses of morphine to assuage the pain. On the 14th a slight touch followed; and on the 21st a not very severe attack. August 29th, the Blakelys and Walkers started for Foochow, the Blakelys never to return. September 14th, I had an attack of what I thought was dumb ague, but which proved to be typhoid fever; but December 4th the Walkers started back for Shao-wu. Mr. Blakely's health showed no improvement, and Mrs. B. also suffered for some time from a stubborn attack of chronic diarrhœa. The Whitneys and we were together at Shao-wu till February 24th, when the state of Mrs. Whitney's health compelled them to return to Foochow. That summer we were at Sharp Peak and Foochow from July 9th to October 20th. The last prayer meeting that Dr. Osgood led was on July 22nd, and his subject was *Elijah*. It was Monday, August 9th, I believe, that he insisted on going up to Foochow to work on his "Vocabulary." Just before he started Mrs. O. faced him in the door with her hand on his shoulder and playfully, yet earnestly, besought him not to go. I joined him at Po-na-sang on Wednesday. That day he finished his job. Next morning he went over southside, and came back, looking flushed and overheated. He called it malaria, and took a dose of quinine. About the middle of the afternoon we started for Sharp Peak on the steam launch. On the way down he tried in vain to start the perspiration. Of the unavailing battle with death that followed others can tell as well as I. He died on Tuesday, at 2 a.m. It was a terrible shock to his

wife. He had always seemed like a tower of strength to us all, and especially to her.

We started back for Shao-wu, October 20th. We had a steam launch to tow us to Chui-k'au, and the Woodins escorted us thither. That winter we had the whole Shao-wu field entirely to ourselves. We three—Mrs. Walker, Josie and I—saw no other white person from October 21st to March 11th, when we arrived at Foochow with ourselves and household goods in two boats. One of the two boats on which we started from Shao-wu, was wrecked just below Iong-k'au, and many of our things badly damaged.

We returned to U. S. A. with Mrs. Osgood and her children in the Spring of 1881, and were absent from Shao-wu just two years. During our absence Mr. Hartwell and Dr. Whitney visited the up-river field once, and Mr. and Mrs. Hartwell once. It was during this time that Dr. Ting came out as a Christian, and began his wonderful work for Christ. The work had thus gone ahead during our absence, yet in some respects had retrograded. We had been calling for reinforcements, and still kept calling.

A physician in Boston, whom Dr. Clark had had me consult, had forbidden my going back to Shao-wu to live; but there was no help for it. On our return we began in a rather tentative manner. Mrs. W. and I went up there in the Spring of 1883, and were gone about 2½ months. On our way down we were near being wrecked on a rock in the river; but the lightness of our boat saved us from serious damage. That summer we helped around everywhere. Dr. B. is not a crafty man, but he came near it when he suggested in the most matter of fact manner that I undertake the revision of Proverbs in the Foochow Colloquial. It was a tough job. We did not start back for Shao-wu till December 6th, and we three went by chair from Chui-k'au to Iong-k'au. We spent one night in an inn at Yen-ping, when the city was full of literati attending the examinations. The magistrate gave us a guard of soldiers, and was delighted to have us make a very early start next morning. By the way it was during our trip to Shao-wu, December, 1879, that Mr. Sites accompanied us as far as Yen-ping, and was assaulted there the Sabbath after we left him, and narrowly escaped being murdered by a hired mob. When we were alone at Shao-wu sometimes Mrs. W. and Jose would accompany me on my tours, and sometimes remain at Shao-wu alone.

In December of that year Mr. Woodin and I started for the round of the up-river field. We left December 23rd, and were absent from Foochow till March 28th. While at Shao-wu purchased the site on Crystal Hill. May 16th I received word that the men who had sold to us were being persecuted. May 26th, Charles S. Hartwell

and I started for Shao-wu, and after much bother and delay got things righted there, and arrived at Foochow again July 3rd.

November 11th, 1885, "we three" started again for Shao-wu, and had the Worleys for company for eight days, when on account of Mildred's health they felt compelled to turn back. Then again we had things all to our selves till the next April, on the third day of which we were again back in Foochow, to do what we could to make ourselves useful *there*. Yet this was in many respects an unsatisfactory way to work. The Shao-wu field especially could not be half cared for. But the Lord gave us men there who did good work right along.

The following November the Whitneys went with us to Shao-wu, and remained till March 18th of the following year. April 4–7 "we three" made our first visit to the Ne-ske-tu region, where Dr. Ting was the means of beginning a good work among the mountain villages, and where we afterward sometimes found refuge from the summer heat. The people there are more industrious, frugal, and also more stingy than the Shao-wu folks. We were at Foochow from May 6th to November 2nd. On our return Mr. Hubbard went with us to Shao-wu to help us in many ways. He was separated from his family from November 2nd till about March 21st. That Spring the work on our new house on the hill was so far advanced that we occupied a part of the house in June, and did not leave for Foochow till July 16th.

When we returned to Shao-wu that Autumn the Whitneys went with us, *moving up* to Shao-wu, where they resided till the summer of 1891. In the Autumn of 1889 we were at last reinforced by the coming of Mr. and Mrs. Gardner. About this time we *began* to have additions to the church from a class of men, literary men who could begin a course of study in theology and Bible without preliminary study of the Chinese character. The reinforcement from home and the coming in of this new material on which to work were in God's good providence timed just right for each other.

But by this time it was becoming urgently needful that our daughter should be at home pursuing her studies ; so in the Spring of 1890, as Dr. Whitney was coming down to Foochow to go to the Missionary Conference at Shanghai, Mrs. Walker and Jose came with him, while I remained at Shao-wu till the summer of 1891. I rejoined them at Oberlin, O., in September of this latter year. We sailed again for China from Tacoma, Washington, my native state, late in November of 1892, and did not reach Foochow till January, 1893. There we found Dr. Bliss waiting to accompany us to Shao-wu.

We entered hopefully on our third term of service with usual health and very encouraging prospects. The growing work called for long and longer tours. We could none of us cover the ground before us, but did what we could, trusting in Him who could feed five thousand with five loaves. Mrs. Walker's old enemy at times renewed its attacks, but Dr. Bliss seemed successful in bringing it under. In 1895 the Gardners and Dr. Bliss had gone to Foochow. We two alone on Crystal Hill, had passed a delightful July, almost like a second honey-moon, and about the middle of August had gone up to the mountain village of Black Rock Flat, when on the 17th we received word from Foochow of the Hwa-sang massacre. If Mrs. Walker felt nervous she said nothing about it to me. I will confess that I did not enjoy the situation, but I said nothing to her. We spent a very pleasant Sabbath with the Christians, returned Monday to Shao-wu and started down the river on Wednesday. Little did we dream then that that was the end of all our years of mutual toil in the Shao-wu field. But the triangle is broken. Never again can "we three" work and play, and joy and sorrow together at Shao-wu. O majestic mountains, beautiful valleys and winding river of Shao-wu, little need has she of a tomb stone; her name, her memory, is engraved on a hundred lovely scenes, and holds a unique place in many a grateful heart.

Yours truly,

J. E. Walker.

Report of the Evangelistic and Educational Work for Ten Months ending January 31st, 1897.

THE evangelistic work consists of the East Gate Chapel, Shao-wu City, as a center with surrounding villages and the following out-stations distant from Shao-wu, as follows: Tie-lo-hang, 15 miles; Na-keu, 27 miles: Sui-keu-tsai, 50 miles; Iang-keu, 80 miles; and Uang-tai, 100 miles. These places are situated on or near the river south-east of Shao-wu between Shao-wu and Foochow.

South of Shao-wu are the following out-stations with their distance away: Iang-chin-ken, 20 miles; R-shi-tu, 30 miles; Chu-ken, 40 miles.

The out-stations Ku-san, 15 miles away, and Fo-pin, 25 miles away, are south-west of Shao-wu. These out-stations are strategic points, each a center of the surrounding country. Besides the out-stations we have a large number of occasional preaching places connected with these out-stations.

During the first three months the field was divided between Mr. Walker and Mr. Gardner. Mr. Walker having returned to America the field has been in charge of Mr. Gardner alone the past seven months. Owing to the Ku-tien massacre and other circumstances the missionaries were able to be at Shao-wu only four months out of the ten. Two of the months were in the first part of the year when Mr. Walker, Mr. Gardner and Dr. Bliss made an evangelistic tour of the field from Foochow, returning the first part of June.

In November Mr. Gardner with his family and Dr. Bliss returned to Shao-wu to resume active labors.

Three new out-stations have been opened,—Uang-tai, Na-keu, Ku-san. Our first visit to Uang-tai was in June, having received a letter from several men at that place asking us to come there and establish a church. We found there several enquirers led by an elderly man holding a military officer's rank. From this place and vicinity there are reported one hundred to two hundred enquirers.

At Na-keu there has sprung up a work during the last part of the year, and an ancestral hall has been secured for a chapel.

Ku-san has been opened as an out-station, and a preacher is to be sent there at once. We have had a few Christians here for some time, but in the past few months, through the earnest labors of one of the theological students, a large number have come out for the Lord.

The opening of the work in this locality we feel to be a great advance upon the strongholds of pride and sin. Ku-san is considered

next to the proudest locality in the district ruled over by the Shao-wu magistrate, and the truth seems to be getting hold of some of the highest literary men in Ku-san.

Notwithstanding the long enforced absence of the missionaries from the field the work has been going forward with great bounds. Hundreds of new enquirers are reported in various places.

At Uang-tai, as above mentioned, 100 to 200 enquirers.

At Iang-keu, between two and three hundred.

At Siu-keu-tsai, 100.

At Na-keu, 100.

At Iang-chiu-keu and vicinity, 100 to 200.

At Tie-lo-hang, 50 or more.

At R-shi-tu, 30 or more.

At Ku-san and vicinity, 500 to 800.

At Fo-pin, 100 or more.

From these many enquirers we hope for a good harvest, but they must be first taught and grounded in the truth. Some may fall away, but we hope many may, after proper training, be received into the church.

The actual numbers received into the church the past ten months have not been great, owing to two causes. First, the enforced absence of the missionaries from the field for so long a period and the inadequate supply of preachers to train the numbers coming forward. The exact numbers of those received into the church cannot be given, as the numbers Mr. Walker received are not at hand. We are now making every effort to ground these enquirers in the truth. Preachers are to be placed in three or four out-stations, and other out-stations are being supplied on the Sabbath by students from the theological school.

Several new chapels have been established, or under erection.

At Tie-lo-chang, an out-station established two years ago, the people have subscribed three hundred dollars ($300.00), and work has been going steadily forward on a new chapel. At Iang-keu we have had a small chapel for several years. Having become too small to accommodate the large increase of enquirers the Christians subscribed three hundred dollars ($300.00) for a new chapel at this place, and work has already begun on a chapel to seat several hundred.

At Siu-ken-tsai land has been donated, and the sum of about one hundred and forty dollars ($140.00) subscribed toward a new chapel. Work has not yet begun.

At Na-keu, a new out-station, an ancestral hall has been rented for a chapel, with the expectation that it will ultimately be donated to the church.

Preparation was made for the enlargement of the Shao-wu East Gate Chapel, but it has subsequently been deemed wise to rebuild an entirely new structure.

Unlike many other places the Gospel has taken hold of all classes in the Shao-wu field. A large number of the literati have come out for Christ. No fewer than fourteen literary and military first degree graduates have united with the church in the Shao-wu field, besides which there are a large number of enquirers from the literary class. The preachers feeling the pulse of the people at Shao-wu city and vicinity, say that more than one-half like the Christians.

The present outlook for the coming year seems most promising. We are planning for a general move all along the line—the strengthening of the present out-stations and the opening of new out-stations. We plan to open immediately a new out-station in one of the busiest parts of the city of Shao-wu and at Sa-ki-kieu, seven miles from Shao-wu. We expect also that a chapel will be erected at Sui-keu-tsai and a new chapel at Shao-wu East Gate, and that at least we shall see the beginning of a new chapel at Ku-sau.

Our Annual Meeting, held in the first part of December, proved to be the largest and most interesting we have ever had.

Unfortunately our chapel accommodations were so small that a large number had to be bidden not to come. On the Sabbath of the Annual Meeting, notwithstanding the absence of those who were forbidden to come, and the return of many to their homes, there were so many present that an open air meeting had to be held. The preacher at East Gate, seeing the numbers, said he "believed such a gathering possible, but now his eyes had seen it." Summary.—Number of new chapels, *three;* number of new out-stations, *three;* number of new enquirers estimated, 1,500; number of new out-stations in prospect to be opened, *two;* number of new chapels in prospective, *three.*

G. Milton Gardner.

Educational Work. Theological School.

In charge of G. Milton Gardner.

This school was started in 1892 with two students under the care of Milton Gardner. In 1893 there were three students, in 1894 three students, in 1895 five students, in 1896 eight students, and during the coming year there will be eleven students. In the past few years there has been a great demand for preachers in the outlying districts. The Theological School while growing as fast as men and means will allow has still been unable to supply the demand for preachers, and the students during the past summer

were all sent out to supply. Their labors resulted in much good. The most marked was the blessing added to the work of the student who was deputed to Ku-san. Some of the students were sent to help preachers who were hard pressed in their work.

The studies pursued by the eight students were—Natural Theology, Church History, Systematic Theology, Old Testament Exegesis, New Testament Exegesis and Romanized Colloquial. Of the eight men three were educated in the Mission Boarding-school. Three were literary men holding the first degree. The remaining two men, while not holding degrees, one is an excellent scholar and the other man comes from a very literary family. Two men are just finishing their three years' course, and are to be sent immediately to out-stations as preachers.

The personale of the five new men who are to be received is as follows:—

Two are military first degree graduates, another is an advanced first degree man holding a rank between a first and second degree. The other two are well up in literature, though not holding any degree. Having no trained native teacher to aid has required the missionary to give a large portion of his time to the actual work of teaching. It is hoped that one or more of these trained students may be spared to assist in teaching.

This Theological School has now become one of the most important parts of our work. We are in great need of a suitable building for the students.

Day-schools.—There have been seven day-schools under mission care. Five of these were more or less supported by Mission funds, and two were wholly self-supporting.

Pleas for New Workers.

It needs but a cursory glance at the above general facts and character of the work in the Shao-wu station to convince one that there is an imperative need of more missionaries. The present clerical force consists of Rev. Mr. Walker and Mr. Gardner, the former of whom is in America on a furlough, leaving only one clerical missionary to care for all these growing interests. Upon Mr. Walker's return Mr. Gardner must have a furlough, again leaving one man. Nowhere else are such heavy labors placed upon one man. At least from three to four clerical missionaries should constantly be on the field. It is impossible for one or even two men to bear the constant strain of the heavy burdens for any period with impunity. Cannot one or more missionaries be sent out at once to carry forward the work?

G. Milton Gardner.

Historical Sketch of the Medical Work.

THIS is the extreme north-western prefectural city of the Fuhkien province, and is situated on the right bank of the middle branch of the River Min from 30 to 50 miles from its two sources and 250 miles from Foochow. Its population averages about 17,000. It embraces five district cities and a large number of towns, villages and hamlets. These, with the adjacent portion of the adjoining province of Kiangsi, makes an estimated population of about one million people belonging to the Shao-wu field. This region was first visited by Dr. Osgood, in company with others, in 1873, 1874 and 1875, who treated several hundred patients and performed quite a number of minor operations. In November, 1876, Messrs. Blakely and Walker, with their families, moved to Shao-wu and opened it as a separate station of the Foochow mission. The following May, 1877, Dr. and Mrs. H. T. Whitney joined the station and began regular medical work, and made dispensing tours in the surrounding country to a distance of 80 miles from Shao-wu. In 1878 he built a small hospital and dispensary, and in 1879 first began to receive in-patients.

But ill-health soon made a break in the work, and at the death of Dr. Osgood in 1880 he was called to take charge of the Po-na-sang work, thus leaving the Shao-wu field without a physician. He, however, spent the winter of 1886–1887 there and treated about 1,100 patients. And after waiting eight years in vain for another physician to be sent out to supply their field he again returned there with his family in 1888 and carried on medical work till the summer of 1891, when this station was again left without a physician till the arrival of Dr. E. L. Bliss, at the end of 1892, and he has since then carried on the medical work in that field.

The nature of the work there was much the same as in other interior stations. The people were fearful, suspicious and prejudiced at first, but the influence of the medical work, among other influences, gradually changed all this to confidence and friendliness, and thus the way opened for the entrance and acceptance of Christianity. Four medical students have been trained for that work, three of whom are now at work in that field, one as a preacher. The fourth, who was the first one trained, is in practice in the lower Min.

The demand for foreign drugs was small, at first limited mostly to quinine, santonine, ointments, eye lotions and digestive powder. But the demand gradually increased, and at present foreign drugs are in very general favor and the medical work is exerting its proper influence. Aside from the general benefits of the work quite a number have also embraced Christianity as a direct result of this agency.

H. T. Whitney, M.D.

Report of Medical Work.

OWING to enforced absence from the station the physician has been able to do but four months' work there during 1896. In that time he has treated 1,562 dispensary patients, made 93 out-visits, performed 32 minor operations and treated 800 while away from the station. The whole number treated since his arrival there in 1893, is 10,309; he has made 924 out-visits and performed 229 minor operations. The daily average has been about twenty patients. It must be remembered, when considering this record, that the medical work at this station has suffered and is suffering under many great disadvantages, and that during this time the physician has acquired a knowledge of the language. The only remedy for the many interruptions that have attended the medical work at this station, since its beginning, is the appointment of two physicians, so that in case one is obliged to be away, as is frequently necessary, the work can still go on. When both are present there is more than one physician can do in attending to the dispensaries, as the field is large and the places numerous. Some at least are a hundred miles from Shao-wu city. The medical work in connection with the development of the religious and educational work, is really in more need and worthy of generous support than the older work at Foochow. It is high time that the Shao-wu work came prominently to the front in the consideration and supply of its imperative needs.

E. L. Bliss, M.D.

NATIVE AGENCY, WOMEN.

Reports from the Pagoda Anchorage Station.

Historical Sketch of Evangelistic Work.

WORK in this field was first begun in Lang-buo in 1862 by Rev. L. B. Peet, and one year later he started a work in Diong-loh city. In 1867 three other places, viz., Ging-hung, Ku-sëü and Mui-hua, were opened by Messrs. Peet and Baldwin. Kang-cheng was opened in about this time by Rev. C. Hartwell. In 1882 work was started at Sharp Peak island, the place where the missions' sanitariums and the E. E. Telegraph Co. are located. In 1889 Tang-tou was opened, and Au-uok, near by, in 1890. In 1891 a house was purchased at Pagoda Anchorage, and it was opened as a separate station.

In 1893 Lau-gie and Hong-uo and To-kang were opened, and in 1896 work was extended to Dai-liang, U-nang, Liu-hung, Gaudëng, Gu-kaing, Chang-chong and Ka-mui, Pagoda Island, near Pagoda Anchorage, Au-ang, Giek-cio, Cong-këng, Kang-muong, Liong-gang. Most of these places include also school work, as well as preaching. Schools and occasionally religious services have also been held at a number of other places on the outer borders of the field. This station includes an estimated population of 300,000 to 500,000 people, condensed on an area about 35 miles long and from 20 to 30 miles wide. It was worked for 25 years from Foochow, ten miles from the nearest part of the field. After the first few years most of this field was under the care of Rev. C. Hartwell for about 20 years, and a part of it, known as the "Seven Le" region, was under the care of Rev. C. C. Baldwin, D.D. Afterward until 1894 Messrs. Hubbard, Hartwell and Whitney each shared in looking after the work. In 1895 the field was divided between Messrs. Hubbard and Whitney. This field has always been regarded as a hard one to work, and the visible results have been few until within the past few years. About two years ago there was a general interest and awakening over a considerable portion of the field, and the Mission's resources were severely taxed to find enough suitable native help to meet all the demands. In less than a year at least 20 places called for either preachers or schools, or both. Most of the really needy places have been supplied in a way, although we would be glad of more of the first quality help, so rare in China. 1895 was a very unsettled year, but the past year crystallization has

been going on, and we are better able to estimate the amount of real progress made. The "Statistical Table" will give classified results unnecessary to refer to here.

During the last mission year now reporting eight new chapels have been opened in the field in my care to become centers for the development of separate churches. Four of them have already become such.

Respectfully,

H. T. WHITNEY.

Evangelistic Work.

STATION, Pagoda Anchorage. Field, northern villages of Diong-oh District, lower Min, Inner and Outer Cheh-li, reaching from the sea inland about 25 miles with an average width of 10 miles, equals 250 square miles with a population of nearly 1,200 to the square mile. Chapels, preaching places and schools in this wide extent have numbered 20 during the year. The whole number of native workers under his supervision has been 24 (twenty-four), 3 (three) of whom are women. These may be classed as follows: one pastor, seven preachers, five colporteurs, eleven school teachers (three of the preachers have also taught school).

The 14 (fourteen) schools enrolled 262 pupils, of whom 229 were boys and 33 were girls. Nearly all these have read and committed to memory the Ten Commandments, Lord's Prayer, Apostle's Creed, a number of Christian hymns and a small three-character book in which the principal truths of the Christian religion are given in rhyme. Many of the pupils are from non-Christian homes, so these children become little evangelists with the Gospel message for the family.

Hundreds have had their names enrolled as learners at the 14 preaching places, and 48 have been received to the church during the year. The sale of New Testaments and hymn books was large in 1895, and the demand has continued in 1896. The attention of the people is directed as never before to Christianity as the only door of hope. In the 'overturning' which the reception of the Gospel into a heart, home, or hamlet, is bound to make, missionary, pastor, preacher and teacher have had to meet the returning waves of opposition, malice and envy. Inculcation of doctrine, cultivation of Christian life in the soul and withstanding the enemies of Christianity, have given them abundance of work, taxing time and strength to the utmost limit.

The Reward: the realization that it is worth the while and that life is worth living in the winning of precious souls from death unto the eternal life.

Respectfully,

GEO. H. HUBBARD.

Day-schools.

IN 1896 we had nine schools with 213 pupils, of whom 179 were boys and thirty-four were girls, fifty-two were from Christian families. Ten different kinds of Christian books were taught and fourteen kinds of Confucian books. Of the Christian books five of them (reading, writing, arithmetic, geography and physiology) correspond to our school studies at home. The others were religious, including the Bible of course. The Confucian books taught are what the Chinese consider very essential their children should learn, and when taught in connection with Christian books there is no special objection to them. The pupils ranged from seven to eighteen years of age, though the large part of them were between eight and fourteen years old. The average of one-fourth from Christian families is fair for the newer regions and one-sixth girls is also encouraging for schools of this kind. Four of the teachers were women, wives of helpers, and were formerly under training in the Girls' Boarding-school at Po-na-sang. The five male teachers had never been connected with our training school, and two of them had never taught before; so that we could not expect the same results as from those going out from our Boys' Boarding-school. But most of them did fairly well, and will do better another year from the experience of the past year. Most of these schools were taught in connection with out-station chapels, and so aided materially in furnishing a larger and more regular congregation as well as having a due influence on the heathen in their vicinity.

Two of the schools, taught by inexperienced men, have now become out-station centers, with preachers located, and three additional schools to each center have been opened for 1897, showing not only the advantage of teaching in connection with preaching, but also how work spreads more easily in some places than others with the same amount of labor. While some are inclined to decry our present system of day-schools I think most of us recognize their utility, though equally ready to improve them as fast as, and in every way, possible.

H. T. WHITNEY.

Medical Work.

THIS place was opened as a separate station in 1891. In 1893 weekly clinics were begun, and at the end of 1893 Dr. Whitney returned from the United States, and has since carried on regular medical work and held clinics at several out-stations. The opportunities for doing medical work are good, but the lack of means and proper native help have prevented anything but the ordinary dispensary work being done.

There is but little to report of the medical work here during the past year, except to say that the regular dispensing work has been done at the station village, except during the hot months, and some have been treated when away in the country visiting the out-stations. The record shows 1,065 patients seen, with 80 operations. The real number would probably be about 1,150 or 1,200 that have been seen altogether. The physician's time is too much employed in religious and other work, and native help and insufficient means also prevent doing the amount of medical work that might and ought to have been done at this station. A foreign physician and three native assistants might be fully occupied all the time in carrying on what might be made a very profitable medical missionary work.

H. T. Whitney, M.D.

Statistics.

Statistics of the Evangelistic Work.

Stations and Out-stations.	When begun.	Native Agency.					Churches.							Day-schools.				Native Contributions.				
		Ordained Preachers.	Other Preachers.	Other Helpers.	Teachers.	Total.	Places for Stated Preaching.	Average Congregations.	Organized Churches.	Members, Male.	Members, Female.	Total.	Received on Confession.	Number.	Male Pupils.	Female Pupils.	Total.	For Preaching.	For Buildings and Repairs.	For Schools.	Miscellaneous.	Total.
Rev. C. Hartwell.																						
Foochow City	1862	1	...	1	11	13	1	300	1	280	62	342	132	1	20	1	21	132.35	67.00	2775.85	21.65	2996.85
Ang-tau	1896	...	...	...	1	1	...	...	...	...	...	...	...	1	20	2	22	.....	.....	14.00	.....	14.00
Kai-muong	1896	...	1	1	1	3	1	40	...	...	...	...	...	1	23	...	23	.....	.....	25.00	.....	25 00
Ma-dio-ga	1886	...	...	...	1	1	...	...	...	...	...	...	...	1	22	4	26	.....	.....	16.00	.....	16.00
Sieu-hong	1894	...	...	...	1	1	...	...	...	...	...	...	...	1	21	...	21	.....	.....	15 00	.....	15.00
Buong-ka	1896	...	...	1	1	2	1	20	...	...	...	...	...	1	15	3	18	.....	.....	10.00	.....	10.00
Cieng-muang	1892	...	1	...	...	1	1	30	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....	.....
A-diong	1895	...	...	...	1	1	...	...	...	...	...	...	...	1	23	5	28	.....	.....	20.00	.....	20.00
A-huong	1896	...	...	...	1	1	...	...	...	...	...	...	...	1	20	...	20	.....	.....	16.00	.....	16.00
Huang-tau	1895	...	...	...	1	1	...	...	...	...	...	...	...	1	21	1	22	.....	.....	14.00	.....	14 00
Iong-chio	1891	...	...	...	1	1	...	...	...	...	...	...	...	1	9	2	11	.....	.....	.....	.....	.....
Seng-seu	1891	...	1	...	2	3	1	40	...	..	...	...	...	2	18	14	32	.....	.....	12.00	.....	12 00
Au-seu	1895	...	...	...	1	1	...	...	...	...	...	...	...	1	19	1	20	.....	.....	10.00	.....	10.00
Au-buo	1893	...	...	...	2	2	...	...	...	...	...	...	...	2	15	13	28	.....	.....	8.00	.....	8.00
Puo-deng	1892	...	...	...	1	1	...	...	...	...	...	...	...	1	19	4	23	.....	.....	13.00	.....	13.00
Siong-iong	1894	...	...	...	1	1	...	...	...	...	...	...	...	1	23	...	23	.....	.....	15.00	.....	15.00
Su-chio	1896	...	...	...	1	1	...	...	...	...	...	...	...	1	20	...	20	.....	.....	14.00	.....	14.00
Sieu-sang	1895	...	1	...	2	3	1	40	...	...	...	...	...	2	23	12	35	.....	.....	20.00	.....	20.00
Guoh-seng	1896	...	...	...	1	1	...	...	...	...	...	...	...	1	22	...	22	.....	.....	14 00	.....	14.00
Huong-dong	1895	...	...	...	1	1	...	...	...	...	...	...	...	1	15	1	16	.....	.....	10.00	.....	10.00
Liang-a	1895	...	...	...	1	1	...	...	...	...	...	...	...	1	17	4	21	.....	.....	10.00	.....	10.00
Sa-huong	1893	...	...	...	1	1	...	...	...	...	...	...	...	1	10	...	10	.....	.....	.....	.....	.....
Tong-sia	1895	...	...	...	1	1	..	...	...	...	...	...	...	1	18	2	20	.....	.....	9.00	.....	9.00

Foochow City (Con.)																						
Water Gate	1869	...	...	1	1	2	1	100	...	...	...	...	...	1	23	...	23	.....	.....	14.00	.....	14 00
Chong-bung	1896	...	...	...	1	1	...	...	...	...	...	...	...	1	20	5	25	.....	.....	18.00	.....	18.00
Total ...	...	1	4	4	37	46	7	570	1	280	62	342	132	27	456	74	530	132.35	67.00	3,072.85	21.65	3.293.85
Rev. W. L. Beard,																						
Po-na-sang	1847	...	1	...	15	16	...	...	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....	.....
Au-iong-die	1893	...	...	1	1	2	1	60	1	46	9	55	19	1	19	2	21	39.40	.....	18 13	12.85	70.38
Chong-a-ciu	1895	...	...	...	1	1	...	...	...	...	...	...	...	1	40	1	41	.....	.....	21.70	.....	21 70
Geu-cio-dong	1847	1	...	1	1	3	1	250	1	104	95	199	68	1	34	...	34	161 35	3.15	48.50	28.65	241.65
Au-ciu	1896	...	...	...	1	1	1	30	...	...	...	...	...	1	26	4	30	.....	80.00	11.33	.....	91.33
A-daing	1896	...	...	...	1	1	...	...	...	...	...	...	...	1	31	2	33	.....	.....	17.50	.....	17.50
Au-haeng	1896	...	...	...	...	...	1	20	...	...	...	...	...	...	...	...	...	5 00	16.00	.....	.....	21.00
Iong-dong-ding ...	1896	...	...	...	1	1	...	...	...	...	...	...	...	1	28	3	31	.....	.....	23 30	.....	23.30
Ngung-siong	1896	...	...	...	1	1	...	...	...	...	...	...	...	1	30	1	31	.....	.....	18 20	.....	18.20
Ha-buo	1872	1	...	1	1	3	1	50	1	54	32	86	30	1	35	1	36	65.05	.....	36.32	12.32	113.69
Ngie-ciu	1896	...	...	...	1	1	...	...	...	...	...	...	...	1	27	5	32	.....	.....	14.15	.....	14.15
Sang-tong-gio	1896	...	1	...	...	1	1	15	1	7	...	7	7	...	...	...	...	48.00	69.00	.....	10 00	127.00
Total ...	...	2	2	3	24	31	6	425	4	211	136	347	124	9	270	19	289	318.80	168.15	209.13	63 82	759.90
Rev. D. Goddard.																						
Ing-hok City	1865	...	1	1	1	3	1	28	1	14	5	19	2	1	14	2	16	4 50	.....	9 65	6.25	20.40
Gan-tau	1872	...	1	...	...	1	1	20	1	8	9	17	1	1	16	...	16	5 00	.....	3.65	.....	8.65
Uo-chia	1875	...	...	...	...	...	1	20	1	12	7	19	...	...	...	...	...	2.00	.....	.....	.....	2 00
Ngu-kang	1875	...	...	1	1	2	1	10	1	8	1	9	...	1	6	4	10	.....	.....	2.10	.....	2.10
Gak-liang	1881	1	...	...	...	1	1	120	1	89	37	126	81	...	...	...	...	24.86	107.20	.....	82.05	214.11
Diong-keng	1894	...	1	...	1	2	1	30	1	8	1	9	4	1	17	1	18	.....	.20	2.40	.50	3.10
Uong-kang	1895	...	...	...	1	1	...	...	...	...	...	...	...	1	7	2	9	.....	5.00	3 00	.....	8.00
Lung-chong	1896	...	...	...	1	1	...	...	...	...	...	...	...	1	9	1	10	.....		4.10	.....	4.10
Puai-sioh	1896	...	...	...	1	1	1	10	...	...	...	...	...	1	5	1	6	.....	4.00	5.00	.....	9 00
Sung-kau	1896	...	1	...	...	1	1	20	1	6	...	6	6	...	...	...	...	.....	.....	.....	.35	.35
Chong-ha	1867	...	1	1	...	2	1	24	1	19	12	31	2	...	...	...	...	6.00	5.00	.....	1.00	12.00
Nang-seu	1896	...	1	...	...	1	1	10	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....	.....
Total ...	...	...	1	6	3	6	16	10	292	8	164	72	236	96	7	74	11	85	42.36	121.40	29.90	90.15	283.81

STATISTICS OF THE EVANGELISTIC WORK.—*(Continued).*

Stations and Out-stations.	When begun.	Native Agency.					Churches.							Day-schools.				Native Contributions.				
		Ordained Preachers.	Other Preachers.	Other Helpers.	Teachers.	Total.	Places for Stated Preaching.	Average Congregations.	Organized Churches.	Members, Male.	Members, Female.	Total.	Received on Confession.	Number.	Male Pupils.	Female Pupils.	Total.	For Preaching.	For Buildings and Repairs.	For Schools.	Miscellaneous.	Total.
Dr. H. T. Whitney.																						
Diong-loh	1865	1	...	3	2	6	1	70	1	77	10	87	51	2	26	13	39	113.21	.....	17.57	130.56	261.34
To-kang	1895	...	1	...	...	1	1	30	1	21	9	30	2	...	...	...	...	20.00	.....	.....	4.00	24.00
Dai-liang	1896	...	...	1	1	2	1	25	...	...	...	...	...	1	37	5	42	.....	20.00	21.10	.....	41.10
Gau-deng	1896	...	...	1	...	1	1	15	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....	.....
Liu-hung	1896	...	1	...	1	2	1	30	1	27	1	28	27	1	25	...	25	.....	11.00	20.00	1.00	32.00
U-nang...	1896	...	1	1	1	3	1	30	1	6	3	9	9	1	22	5	27	20.58	13.21	16.00	4.04	53.83
Gu-gaing	1896	...	1	...	1	2	1	25	...	...	...	...	...	1	13	7	20	16.75	8.00	10.75	5.68	41.18
Chang-chong	1896	1	...	...	1	2	1	30	1	14	1	15	15	1	14	2	16	.....	44.50	5.00	7.90	57.40
Sioh-muong	1896	...	...	...	1	1	1	30	...	...	...	...	...	1	19	...	19	.....	.....	20.00	.....	20.00
Ka-mui...	1896	...	1	1	1	3	1	25	1	15	2	17	17	1	23	2	25	16.00	7.20	5.60	.....	28.80
Total ...	...	2	5	7	9	23	10	310	6	160	26	186	121	9	179	34	213	186.54	103.91	116.02	153.18	559.65
Rev. G. H. Hubbard.																						
Pagoda Anchorage ...	1891	...	...	3	1	4	...	...	...	...	...	...	...	1	5	2	7	.....	18.00	13.00	.....	31.00
Iang-seng	1891	1	...	...	...	1	1	75	1	14	4	18	10	1	21	1	22	6.42	6.60	2.45	20 00	35.47
Lang-puo	1863	...	1	...	1	2	1	20	1	7	1	8	2	1	22	2	24	.....	2.25	5.00	.....	7.25
Ku-seu	1867	...	1	...	1	2	1	70	1	11	10	21	7	1	17	2	19	.....	5.50	3.10	.....	8.60
Mui-hua	1867	...	1	1	1	3	1	75	1	27	15	42	5	1	33	2	35	.....	64.00	34.80	2.80	101.60
Gang-dong	1867	...	1	...	1	2	1	40	1	14	8	22	6	1	6	4	10	8.50	.....	4.10	7.10	19.70
Sharp Peak	1882	...	1	...	...	1	1	50	1	18	3	21	2	1	24	1	25	21.25	.....	11.90	14.75	47.90
Tang-tau	1889	...	...	...	1	1	...	...	...	...	...	...	...	1	15	2	17	.....	.....	3.50	.....	3.50

STATISTICS OF THE EVANGELISTIC WORK.—*(Continued).*

Pagoda Anc.—(Con.)																					
Au-uoh	1890	...	...	...	1	1	1	15	...	...	...	...	...	1	10	...	10	.....	4.00	.....	.....	4.00
Uong-puo	1895	...	...	1	1	2	1	40	1	8	1	9	3	1	10	4	14	2.87	.....	3.40	.....	6.27
Uong-daing	1896	...	...	1	...	1	1	40	...	...	...	...	...	...	...	...	...	3.00	.....	.....	.....	3.00
Pagoda Island ...	1896	...	...	1	...	1	1	20	...	...	...	...	...	...	...	...	...	.....	.....	.....	.....	.....
Siong-gang	1896	...	...	...	1	1	1	40	...	...	...	...	...	1	14	1	15	.....	.....	4.00	.....	4.00
Kang-cheng	1896	...	1	...	...	1	1	30	1	1	1	2	2	1	18	3	21	.....	.....	2.50	.....	2.50
Au-guang	1896	...	...	...	1	1	1	60	1	11	...	11	11	1	21	7	28	.....	3.00	18.00	•29.00	50.00
Giek-chio	1896	...	...	...	1	1	...	...	1	...	...	...	...	1	11	2	13	8.00	.....	.....	.....	8.00
Ciong-geng	1896	...	...	1	1	2	1	20	...	...	...	...	...	1	7	2	9	.....	0.70	.....	4.00	4.70
Total ...	...	1	6	8	12	27	14	595	10	111	43	154	48	15	234	35	269	50.04	104.05	105.75	77.65	337.49
Rev. G. M. GARDNER.																					
Shao-wu	1876	...	3	...	2	5	1	150	1	76	38	114	11	2	22	12	34	52.52	.....	.....	44.00	96.52
Crystal Hill	1888	...	...	...	...	...	...	...	...	31	3	34	16	1	8	...	8	.....	.....	.....	.....	.....
Iang-keu	1873	...	1	2	...	3	2	100	2	40	18	58	...	1	15	2	17	.....	.....	.....	.....	.....
Iang-ching-keu ...	1882	...	1	...	...	1	2	65	1	30	11	41	...	1	8	2	10	.....	97.48	.....	12.14	109.62
Er-shi-tu	1889	...	1	...	...	1	2	60	1	5	1	6	...	1	9	2	11	28.50	150.00	14.00	4.60	197.10
Si-keu-tsai	1890	...	2	...	...	2	3	100	1	5	2	7	...	...	...	...	...	.....	.....	.....	.....	.....
Huo-ping	1893	..	...	...	...	...	1	50	1	10	5	15	...	1	8	2	10	21.00	70.00	.....	.....	91.00
Chu-keu	1893	...	...	...	...	...	1	30	1	...	...	...	...	...	...	...	...	.....	10.00	.....	.....	10.00
Tieh-lo-hang ...	1895	...	1	...	...	1	1	75	1	...	...	...	...	...	...	...	...	.....	.....	.....	.....	.....
Ku-sang	1896	...	...	...	...	...	1	100	...	...	...	...	...	...	...	...	...	.....	150.00	.....	.....	150.00
Na-keu	1896	...	...	...	...	...	1	50	1	...	...	...	...	...	...	...	...	.....	.....	.....	.....	.....
Uang-tai	1896	...	...	..	...	...	1	50	1	...	...	...	..	...	...	...	...	.....	.....	.....	.....	.....
Total ...	...	...	9	2	2	13	16	830	11	197	78	275	27	7	70	20	90	102.02	477.48	14.00	60.74	654.24
Grand Total ...	...	7	32	27	90	156	63	3027	40	1123	417	1540	548	74	1283	193	1476	832.11	1,041.99	3,547.65	467.19	5,888.94

Statistics of Educational Work.

Class.	Name.	Teachers.				Pupils.			No. of Schools.	Income from Native Sources.
		Foreigners (all or part time).	Native.							
			Male.	Female.	Total.	Male.	Female.	Total.		
Boarding.	Banyan City Scientific Ins.	5	8	...	13	139	2	141	1	2,763.85
	Girls' High School, Foochow	1	1	3	5	...	96	96	1	177.00
	Ponasang Theological Sem.	2	2	...	4	9	...	9	1	.....
	Shaowu ,, Class	1	1	...	2	8	...	8	1	.....
	Woman's School, Foochow.	1	...	2	3	...	40	40	1	.....
	Kindergarten, Foochow	1	1	2	4	12	18	30	1	5.00
	Ponasang Medical School	1	1	...	2	3	...	3	1	.....
	City Medical School	1	1	...	2	...	6	6	1	.....
	Shaowu Medical Class	1	1	...	2	1	...	1	1	.....
	Total	14	16	7	37	172	162	334	9	2,945.85
Day-schools.	City Station	...	24	3	27	456	74	530	27	313.20
	Ponasang	...	9	...	9	270	19	289	9	209.13
	Inghok	...	5	2	7	74	11	85	7	29.90
	Pagoda	...	21	3	24	413	69	482	24	221.77
	Shaowu	...	7	..	7	70	20	90	7	14.00
	Total	...	66	8	74	1283	193	1476	74	788.00
Day Class.	Ponasang Woman's Class	1	...	3	4	...	20	20	1	.....
	Grand Total	15	82	18	115	1455	375	1830	84	3,733.85

Hospital and Medical Work.

	Patients.				Operations, Major and Minor.	Income from Native Fees and Gifts.
	Dispensary.	Out-visits.	In-patients.	Total.		
Ponasang Missionary Hospital ...	13,805	.....	325	14,130	785	492.51
City Hospital for Women and Children	6,475	968	122	7,565	230	282.04
Pagoda Anchorage Medical Work ...	1,065	.....	.....	1,065	80	(?)
Shaowu Medical Work	2,424	.....	.....	2,424	32	(?)
Total	23,769	968	447	25,184	1,127	774.55

Romanized Press.

Tracts issued, 18,155. Pages printed, 396,722.

Societies in Affiliation.

Chinese Woman's Missionary Society	1 Society,	25	Members.
College Young Men's Christian Association	2 ,,	104	,,
Young Peoples' Society of Christian Endeavor	30 ,,	1,258	,,
Junior ,, ,, ,, ,,	6 ,,	144	,,
Temperance Societies	8 ,,	325	,,
Anti-foot-binding Society	1 ,,	122	,,
Girls' Evangelistic Band [Girls' High School]	1 ,,	18	,,
Total	49 Societies,	1,996	Members.

These Societies are officered and managed almost wholly by natives. Their avowed object is to do personal and aggressive Christian work. The Woman's Missionary Society, during the four years of its existence, contributed over seventy dollars for home missionary work under their own direction. The Christian Endeavor Societies sent an offering to the Armenians of thirty dollars this year, besides other missionary offerings for use near at home. The Young Men's Christian Associations contributed to the expenses of the national society toward the expenses of Ding Ming-uong, the Chinese national delegate to the International Convention to be held at Williamstown this year, and to other local causes. The Girls' Evangelistic Band go out by twos on Sunday to private homes to read and explain the Bible to the women and children.

Native Contributions.

Object.	1895.	1896.	Increase.
For Preachers	$374.18	$832.11	$457.93
,, Buildings and Repairs	121.85	1,041.99	920.14
,, Education	1,772.85	3,547.65	1,774.80
,, Miscellaneous	826.70	467.19	[-359.51]
Total ...	3,095.58	5,888.94	2,793.36

1895-1896.

Increase all along the Line.

	1895.	1896.	Increase.	Per Cent.
Number of Preachers	33	39	6	18
,, Preaching Places ...	36	63	27	**75**
,, Members	1,102	1,540	438	40
,, Admissions	251	548	297	**118**
,, Pages printed ...	329,011	396,722	67,711	21
,, Day-schools	49	74	25	51
,, ,, Scholars	1,215	1,476	261	21
Total Number of Schools... ...	57	84	27	47
,, ,, ,, Scholars ...	1,473	1,830	357	24
Native Contributions	$3,095.58	$5,888.94	$2,793.36	**90**

"There failed not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass."

Number of Missionaries on the Field.

Steady Decrease.

1895..... 27; 1896..... 23; 1897..... 16.

"Say not ye, There are yet four months, then cometh the harvest? behold, I say unto ye, lift up your eyes, and look on the fields; for they are white already to the harvest."

"I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I, send me."

Cost of the General Work of the A. B. C. F. M.

Departments.	Jan. to June.	July to Dec.	Total.
Native Agency	$1,632.68	$ 890.41	
Education	750.53	938.39	
Buildings	1,935.84	1,696.34	
Miscellaneous	1,001.56	1,344.50	
Total.....	5,320.61	4,869.64	$10,190.25

Cost of the General Work of the Woman's Boards.

Departments.	Jan. to June.	July to Dec.	Total.
Native Agency	$ 15.00	$ 19.00	
Education	1,599.30	2,100.96	
Buildings	118.47	41.40	
Miscellaneous	570.38	634.09	
Total.....	2,303.15	2,795.45	$5,098.60

Po-na-sang Theological Seminary.

	$	cts.		$	cts.
By Repairs	445	16	To Appropriation	985	56
,, Furniture	70	40			
,, Students	270	00			
,, Teachers	200	00			
	$985	56		$985	56

Ban-yan City Scientific Institute.

	$	cts.		$	cts.
By Food	1,050	60	To Cash forward	142	40
,, Salaries	583	10	,, Appropriation	842	16
,, Other Expenses ...	1,689	26	,, Native Receipts ...	2,763	85
,, Balance	456	60	,, Gifts, etc.	31	15
	$3,779	56		$3,779	56

Po-na-sang Girls' High School.

	$	cts.		$	cts.
By Teachers	166	00	To Appropriation	1,126	80
,, Service	43	68	,, Native Receipts, Tuition, etc.	177	00
,, Food	728	62			
,, Wood	62	00			
,, Medical Attendance ...	31	30			
,, Furniture, etc.	177	78			
,, Balance	94	42			
	$1,303	80		$1,303	80

Woman's School.

	$	cts.		$	cts.
By Teachers	348	00	To Appropriations... ...	396	42
,, Books	4	00			
,, Expenses	14	42			
,, Building Cistern ...	30	00			
	$396	42		$396	42

Po-na-sang Missionary Hospital.

	$	cts.		$	cts.
By Wages	160		To European Subscriptions	369	80
,, Drugs	305	61	,, Chinese ,,	404	28
,, Current Expenses ...	99	73	,, Hospital Fees and Sales	88	23
,, Land Rent and Insurance	81	25	,, Appropriation	100	00
,, Printing	28	53			
,, Balance	287	19			
	$962	31		$962	31

Foochow Hospital for Women and Children.

	$	c's.		$	cts.
By Students and Servants	203	50	To Native Fees from Out-vis.	178	26
,, Sundries	92	80	,, ,, ,, ,, Dispen.	87	53
,, Books and Printing ...	61	78	,, Wood Receipts	16	25
,, Medicines	891	12	,, Gifts	102	27
,, Native Supplies ...	79	31	,, Appropriations	934	18
,, Repairs	14	76	,, Balance	24	78
	$1,343	27		$1,343	27

Plea for Workers.

OPEN LETTER.

Foochow, China, Jan. 29th, 1897.

Rev. JUDSON SMITH, D.D.,
Secretary, A. B. C. F. M.,
Boston, Mass.

DEAR DR. SMITH: The members of the Foochow Mission in joint petition for workers call for the following recruits and believe it is in the power of the churches to send them. God is willing, the men and women for the work are willing to go. Will the churches complete the trinity that makes mission work a success by saying, 'We will do our part and send them?'

The number is the number of Christ's disciples, twelve, TWELVE. We need these to complete the celebration of this Jubilee year on which we have now entered. We would distribute them among the stations as follows:—

(1). Shao-wu,—one clerical missionary and wife, one ordained physician and wife, two single ladies.

(2). Foochow city and Po-na-sang,—one clerical missionary and wife, one lady physician to take Dr. Nieberg's place, one lady for kindergarten.

(3). Pagoda Anchorage,—one lady.

(4). Ing-hok,—one lady,

i.e., three clerical missionaries, three wives and six other women.

The extraordinary development of our work during the past year makes this addition to our force imperative. The different departments of our work, if properly supervised, need these.

We place *Shao-wu* first in the list as it is of first importance. This station is practically another mission, because its work cannot be done in the Foochow dialect. Theological and other schools they must have of their own, and at the head of these there should be foreign missionaries.

Mr. and Mrs. Gardner should return to the United States in the Spring of 1898. It is probable that Dr. Bliss will need to return with them. This will leave this important station with but one worker, Mr. Walker, and he, as pioneer in this field after twenty-five years of most trying service, has not the strength to tour as formerly. It is doubtful whether he be able to undertake again

such work for any considerable length of time. If they come in the Autumn of 1897 with Mr. Walker they will have a year of comparative quiet for study under conditions much better than any former missionaries have had at that station. They would have the benefit of Mr. Walker's experience, which would be invaluable.

The encouragement he would receive from them would be invaluable to him. The thought that so many are almost ready to take up the work, would be a continual inspiration. If these are denied him, when it is in the power of the churches to send them, can you imagine anything more depressing? A man will have courage to die in the front rank if he realizes that there are others pressing close behind to grasp the falling colors from his hands and carry them on to victory.

Foochow City.—The departure of Mr. and Mrs. Peet to the United States in April, 1897, leaves their house in the city vacant for a clerical missionary and wife. And as Mr. and Mrs. Goddard plan to go to Ing-hok the two new lady missionaries could board with Dr. and Miss Woodhull. These four could, if they wish, spend an hour or two a day in teaching in some department of our work with advantage to themselves in learning the language. Moreover, this work is imperative if we would improve our opportunity to make these institutions open doors through which to enter the homes of the ruling classes of China. Here we undermine the walls of their conservative education and build in its place a fortress of Christian truth and verified science. We have a fine situation. Foochow is pre-eminently a literary centre. Her scholars become officials in all parts of this great empire. China's recently appointed minister to Great Britain is a Foochow man, Lo Feng-loh, interpreter to Viceroy Li Hung-chang when on his world wide tour in 1896.

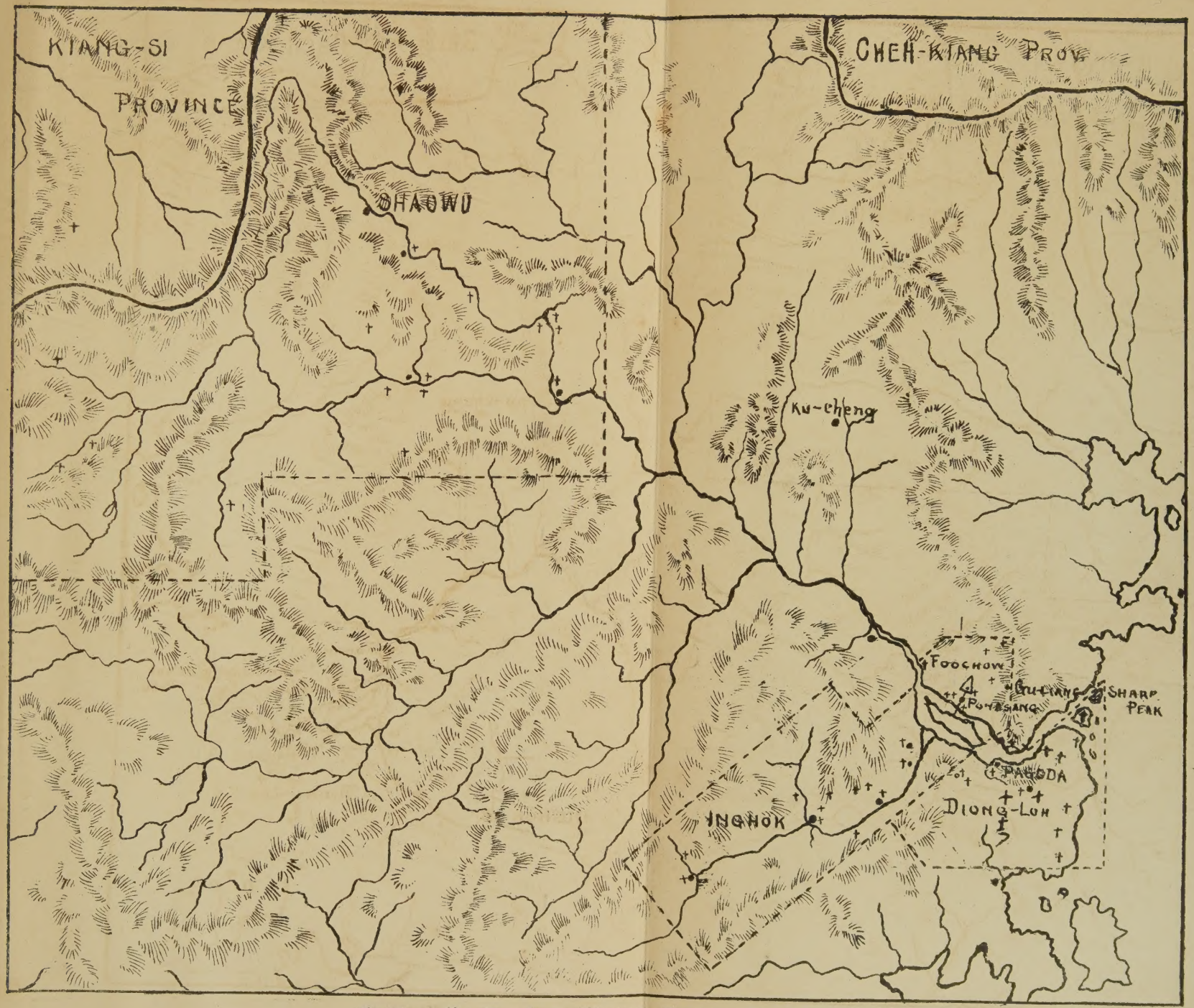
The lady for Ing-hok could first have a year of study at Po-na-sang, and it is hoped that by 1899, when she has the language somewhat upon her tongue, the Ing-hok residences will be ready. At least it is certain that the new church and parsonage, now building at Gak-liang, will make it possible to spend considerable time in the Ing-hok field.

The Girls' Preparatory School and Day-schools of the Pagoda Anchorage Station will greatly need a lady superintendent. May she come speedily.

We beg that our petition may be presented to the Prudential Committee and the churches with all the emphasis the need demands, and pray that the blessing of God may be upon this and all your efforts to send helpers in response to these Macedonian cries.

Yours in behalf of the Foochow Mission,

GEO. H. HUBBARD.



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